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The Outlook of Missions



VOLUME XVII

OCTOBER, 1925

NUMBER 10



HOME OF MISSIONARY STUCKI, BLACK RIVER FALLS, WIS.



IN THE QU APPLE VALLEY, SASKATCHEWAN, CANADA

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"Your magazine makes a most creditable showing every month in its articles on our missionary operations at home and abroad. It should be in every family of our Church and should be read carefully. Would that it were! What a blessing to the reader and the Church!" *Rev. Gustav R. Poetter, Reading, Pa.*

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That this missionary magazine visits over 10,000 homes every month will attest its worth in spreading the good news of the Kingdom and should increase the number of readers.

"KIND WORDS CAN NEVER DIE"

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

—St. John 14:11.

"Whate'er is good to wish, ask that of heaven
Though it be what thou canst not hope to see;

Pray to be perfect though the material leaven
Forbid the spirit so on earth to be.

But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away."

"Our petitions sometimes are unanswered
only because we too soon give them up as unanswered."

"Our wills are ours—that is the last word
of the moral life. Nay, not the last word—our
wills are ours to make them Christ's! This
act by which the soul passes over the keeping
of its will to its Lord is the miracle whose
working gives us the mastery of all things."

So sun and rain have wrought their yearly
task,

Have given of their bitter and their sweet;
The earth that yields us freely when we ask

Has left her summer fruitage at our feet.
And now the trees and fields have earned their
rest,

And we may read the message that is sent;
When we have done our all, and done our
best,

We, too, may fold our arms and be content.

—WILBUR D. NESBIT.

"Our Lord has shown us that the true way
to God is the simple and homely way of loving
service to our fellow men. God is among His
people, and we shall find Him in the degree in
which we enter into the struggles and needs of
men and women in the work-a-day world, by
whose side as comrade and co-worker the good
Father stands."

If Jesus Christ be in your heart you must
do one of two things with Him—give Him
away or give Him up.

—FRANCIS SHUNK DOWNS.

You may always be quite sure that the nearer
you get to the heart of our gospel, the nearer
you get to those things without which we can-
not live and without which we cannot die.

—G. H. MORRISON.

There is nothing greater than to see a man
in the full control of himself. Just to see such
a man is to make it easier for one to believe
that God made man in His own image.

—STANLEY ADDISON.

No man can have the grace of God in his
heart and be content when his neighbor is in
need, or when his little spot is clean and his
neighbor's spot is dirty.

—LEW G. BROUGHTON.

Let us not overlook the fact that the Holy
Spirit is a lover of variety! He never destroys
individuality, but rather delights in it.
Uniformity of action or idea is no sign of
deity.

What shall I pray about? Pray about
everything. There is not anything in your
life that God is not interested in, according to
Jesus' conception of God. There are things
that are so far beyond us that we cannot do
them for ourselves, and there are things that
only God can supply for our loved ones and
for our friends. It seems to me that prayer
is the very breath of the Christian, his whole
life. Prayer is your connection with God.

Prayer is not kneeling at morn or at night;
Prayer is not feeling the presence of might;
Prayer is a living, a silence, a praise:
Prayer is a lifted soul through endless days!

We suppose that one reason some business
men work all the time, filling every waking
hour with work, is because they dread leisure.
They simply do not know what to do with it.

Places I love come back to me like music
Hush me and heal me when I am very tired.

—SARA TEASDALE: *Places*.

Get out-of-doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky,
And watch the white clouds drifting by;
And all the petty thoughts will fade
Before the wonders God has made.

—EDGAR GUEST.

The Prayer

OUR GOD, we cry unto thee out of the deep and perilous places of life! Thou knowest
our extremity: it is not difficult for thee to help. Come to our rescue, we beseech thee,
and help us to rest in thy love! In Christ's name. Amen.

The Outlook

of Missions

VOLUME XVII

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OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

STARTING THE REFORMED CHURCH IN THE NORTHWEST

Rev. Theodore P. Bolliger, D.D.

IN the state of *North Dakota* there are now about thirty Reformed congregations. All of these were founded during the last thirty years, but it took hard, uphill work. North Dakota is a prairie state. Much of it lies in the dry belt, where the rainfall is always light and uncertain. The winters are long and very cold. The thermometer is apt to drop to forty degrees below zero and even lower. The members of our congregation are mostly farmers of German Russian stock. They have had a discouraging time of it during the last ten years because there have been only two real good crops during this period. Drought, hail and storm brought terrible damage year after year. This has held back our church members and the growth of our mission churches very much. Many of the members came to North Dakota almost penniless. The first home was often a hut built up of prairie sod to form the walls, with a few sticks or boards over the top and covered with hay and ground to serve as the roof. Some of these sod houses can still be seen. Near Beulah, N. D., I visited such a home one day. The people had themselves built the entire house of several rooms. The sod and clay walls were three feet thick, the floors were also of clay; but it looked very neat and cosy, and the folks were content. The man told me that he was one of the first settlers in that region when hundreds of Indians still roamed about. In Winter many of them would suffer from cold and hunger, and would come to beg for help. One cold night he had twenty of them

sleeping in one room while he and his family slept in the next room. But no Indian ever harmed him or troubled him. In fact, they gave him an Indian name, which when put into English means, "My Brother."

Kimama, Adelaide, Twin Falls and Aberdeen are in southeastern Idaho. A Sunday-school and a little group of Reformed folks are found in each place. That part of Idaho consists mostly of lava and volcanic ash, covered with sagebrush. This soil is wonderfully fertile when it gets water; but, as it seldom rains enough, the people can be sure of crops only when the fields can be irrigated. About fifteen years ago our government promised to build an immense dam at American Falls which would have held back the enormous flow of the Snake River, so that about 200,000 acres of land would have been supplied with water enough to raise large crops. The stored up water was to be led through canals and ditches to the thirsty acres, and would quickly have changed the sagebrush wastes to beautiful fields and gardens. Relying on the promise of the government to build this dam, hundreds of families rushed in and secured farms. Many of these were German or German Russians. Then came the Great War. The plan to build the dam at American Falls had to be dropped. For seven years the summers were very dry. Hordes of grasshoppers, jack-rabbits, and gophers ate up most of the crops that still managed to grow. Many of our Reformed people had to leave. The congregations became very small.

But now work on the American Falls dam is being pushed rapidly. The people are coming back, and the Reformed Church, which kept a missionary in that region throughout these years, will reap the benefit.

I want to tell you about my visit to Kimama two years ago. It was in July. The thermometer stood at 104 degrees. The people came for many miles to attend the services held in the schoolhouse among the sagebrush. Baskets filled with good things were brought along and we stayed together from nine in the morning until five. There were three sermons and the large audience listened to every word. The people were very happy, because it was the first time that another Reformed preacher had visited them. I don't be-

lieve that any Reformed people in America have to work harder to scratch a living out of the soil than they do; and yet they looked happy. We had a great time together.

Hard work of that sort has made our nation what it now is. And our Reformed Church also has been built up by people who stick, and ministers who are not afraid to sweat. I want you to know the name of our missionary in Idaho, Rev. Charles H. Riedesel. The pastor's family had another visitor while I was there, and the house was too small for all. So the preacher's boys took their blankets, crawled on top of the hay stack, and slept there. It's a good thing they did not try to walk in their sleep.



REFORMED CHURCH, QUINCY, WASHINGTON

JACK RABBITS, IRRIGATION AND CHURCH WORK

Rev. Charles H. Riedesel

WE are located on the main line of the Union Pacific Railroad, which runs between Chicago and Portland, Ore., and also connects directly with Salt Lake City.

A difficulty I have found in the work here in Idaho is that our people are so widely scattered. We have regular preaching services at four different places; here at Adelaide where we live; at the Kimama Butte, 12 miles west; at Aberdeen, 70 miles northeast; and at Twin Falls, some 60 miles southwest, and occasionally at Quigley, 50 miles east. We have, however, only two small organized congregations and four Sunday-schools. Although our numbers are small, yet the interest that is shown and the regularity in attendance of most of our people are encouraging. This, in a measure, compensates for small numbers.

We have heard missionaries of the foreign field complain that the progress made is so slow, which would be a point of similarity to some of our home fields, though the cause of slow progress may be very different. At least we never heard that "Rabbits" interfered with the progress of Foreign missions. That rabbits have impeded the progress of some home fields we have neighbors that will testify. That a whole neighborhood should be put to route by an army of these rodents may be hard to believe. It seems so unreasonable, so ridiculous! But it is what we have witnessed. We have seen a homesteading community develop very rapidly from a small beginning until some sixty families—not counting numerous bachelors—had located in this immediate neighborhood—all most hopeful and enthusiastic. For several years, crops on these unirrigated dry farms were fair; every thing seemed promising. Then for three continuous years the rabbits, re-enforced by prairie squirrels, did all the harvesting. The once enthusiastic farmers became discouraged and, one by one, moved away to other parts until the community dwindled down to six families. That our mission work had consequently suffered is, of course, obvious. Our progress of late has been of a retrograde

order. Three other denominations were also at work here and, in fact, had a larger following than the Reformed. Two of them had built churches, but their members "are scattered now and fled"; the churches are empty. Shall we also leave and abandon the fragment of our people that still remains?

It does not seem probable that a horde of rabbits, however numerous, will be permanently victorious. There are even now indications that the enemy will have to capitulate. Rupert papers reported 60,000 rabbits killed in drives this Winter. This means potentially one half million.

There is also every indication that a new era of growth and development is coming to Idaho. That construction work for irrigation purposes will be carried forward on a grand scale would seem certain from the following facts and figures taken from a recent issue of *The American Falls Press*. A large dam and reservoir are to be built for the purpose of irrigating 120,000 acres of government land and 320,000 acres owned by irrigation companies. The maximum cost of the dam will be \$30,000,000. The reservoir will be 34 miles long, from 2 to 4 miles wide, with a shore line of 177 miles and a capacity of 5,000,000 acre feet. Most of the present town of American Falls will be covered with water ranging in depth from five to ninety feet. The present town of American Falls covers 840 acres and the government is buying the property from owners and has also bought a new town site south of the present one. Preliminary work for this vast undertaking has been going on for several months. If present plans are carried out, this state has a promising future as far as material progress is concerned. Thousands of workmen will be required too. The 120,000 acres of government land will furnish homes for several thousand families. That the church will have a great field for home missions seems very evident. For these reasons we believe that the Reformed Church should remain in this field, in spite of present stress.

Kimama, Idaho.

THE REFORMED CHURCH IN MANITOBA

By Theodore P. Bolliger, D.D.

THE Reformed Church has been carrying on missionary work in Canada for thirty years. From the beginning this work had to be conducted on a very humble and inadequate scale. A constant lack of funds confronted the German Home Mission Board under whose care the Canada Missions were founded. Still more serious was the dearth of suitable men. The work was confined to German speaking immigrants, whether these had come from Russia, Germany, or Switzerland.

Three of the missions are found in Manitoba. In this province we once had a number of other fair beginnings, but they came to naught. The chief reason of these failures was the impossibility to find men who would shepherd the little flocks. Even yet it is difficult to get men to go to Canada.

Winnipeg has a population of about 200,000 people. Of these 200 are members of the Reformed Church. Zion's, the mother congregation, is thirty years old. Salem's was organized twelve years later.

Salem's is on the north side, while Zion's has a more central location about 1½ miles away. The latter part of May, I spent several days in Winnipeg in conference with the pastors and consistories, and also had the opportunity to preach to each congregation. The conferences were of a serious nature. Grave problems are before the Zion's Church especially. Through the shifting of the population its location has become impossible; furthermore the Church and parsonage are in need of extensive and expensive improvements; and finally the majority of the members now live nearer to the Salem's Church than their own. As the Salem's Church has a commodious and attractive building on a prominent street, I urged the two consistories to open negotiations looking towards a union of their forces. If this plan can be carried out, it would be possible to begin work at a new point some little distance from the city, where the Winnipeg pastors, Rev. C. D. Maurer and Rev. A. Peterhaensel, have

been conducting services for upwards of a year. During this summer these brethren have also been conducting a very successful Daily Bible School in the Sunday-school room of the Salem's Church.

The third congregation in Manitoba is at Tenby. Tenby consists of an old box car used as a station, a grain elevator and another building. The Church and parsonage are beautifully located, five miles from the "town." The only possible way to reach or leave the town is at two or at four o'clock in the morning. During the three days I spent there it rained almost constantly. Fortunately the few dry hours came on Sunday and everybody came to the services. The people displayed a remarkable appetite for sermons. It was Pentecost, and as the people also are accustomed to observe Monday after Pentecost as a second Holy Day, they begged me to conduct a service on Monday morning. Therefore, at Sunday School, I spoke to the children and the old folks about our Winnebago Indian Mission. This was followed by a sermon to the older folks and children on the subject: "For thou shalt spread abroad on the right hand and the left." In the afternoon, everybody assembled again at the home of the oldest members to help them celebrate their golden wedding anniversary. Hence, there was a third service. After that the rain set in again. After fifteen hours of steady rain, the fields and roads were flooded, the thermometer had dropped to about 60, and it seemed impossible to hold a service on Monday. But when I reached the Church, greatly to my amazement, an audience of about 25 persons greeted me. The congregation is small but zealous. Church and parsonage were built and paid for by the people with the exception of \$1,625, which was granted them as an interest free loan by the Church Erection Fund of the Department of the Northwest. Children and young people are everywhere in evidence. The congregation will grow. The people were eagerly looking forward to the coming of their new pastor, Rev. John Krie-

(Continued on Page 452)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

PIONEERS FOR CHRIST

THIS is the title of the Home Mission Day Service which has been prepared by the Board of Home Missions, and is to be used in our congregations and Sunday-schools on the second Sunday in November. For the first time in the history of the Reformed Church will there be a united observance of Home Mission Day, when the same Service will be used throughout the entire denomination. For this reason it is important that every congregation and Sunday-school should avail itself of the opportunity of bringing the cause of Home Missions to the attention of all its people.

The major emphasis this year is placed upon the work in the Department of the Northwest, which was formerly operating as the Tri-Synodic Board. This territory, which covers a vast geographic domain, presents the most challenging Home Mission opportunity we have ever faced. Much of the territory is still frontier ground and many of the conditions are of a pioneer character. The field is by no means as yet occupied with churches. The problem of over-churched communities scarcely presents itself in this Department. In a number of places we have fully organized congregations without any church buildings whatsoever. They

meet in private houses and under very unsatisfactory conditions. They look to the Church at large to provide the means necessary to enable them to erect modest, little church buildings. In this section a few thousand dollars will go farther in helping the work forward than in some other places where much more money must be invested with probably less of an immediate outlook.

In this field also is located our Indian Mission at Black River Falls, Wisconsin, and our Indian School at Neillsville, Wisconsin. We have one organized congregation among the Indians. The membership numbers 75. The school at Neillsville has close to 100 pupils. Our Mission among the Indians is constantly in need of clothing, bedding, blankets and other material to keep the children warm during the winter months, when the thermometer registers 30 and 40 below zero.

Every school and congregation throughout the denomination wishes to have a part in promoting this work in the Northwest. It is the first time that this appeal has come to the Church as a whole. We are expecting great things, liberal responses, and a fresh interest in the work of Home Missions in general.

DEPARTMENT OF THE NORTHWEST

THOSE acquainted with the organization of our Home Mission work know that the Board is functioning under a number of Departments. Since January 1st, 1925, a new Department has been added, namely, the Department of the Northwest. This comprises the territory which was formerly cared for by the so-called Tri-Synodic Board of Home Missions. But since last January the name of that Board has been changed and it has united with the Board of Home Missions as one of its Departments. The Rev.

Theodore P. Bolliger, D.D., is the Superintendent. He resides at Madison, Wisconsin. He has a very large field under his supervision. There are actually five distinct sections:—

1.—The Eastern, comprising the Missions in the States of Ohio, Michigan, Indiana, Illinois, Kentucky and Arkansas. There are 18 Missions in this district, most of which are located in large cities. These are the Missions within the bounds of the Ohio and Mid-west Synods, belonging to the former Tri-Synodic Board.

2.—The Western. This District takes in the Missions in Nebraska, Iowa and Colorado—five in all.

3.—The Northwest. This comprises the Missions in Wisconsin, Minnesota, North and South Dakota, of which there are 15.

4.—The Pacific Coast, comprising the Missions in Oregon, Washington and Idaho. There are five of these.

5.—The Canadian, which comprises the Provinces of Manitoba, Saskatchewan and Alberta, with 14 Missions.

The Department also looks after the work among the Winnebago Indians. This work is done at two centers: Black River Falls, Wisconsin, in charge of the Rev. J. Stucki, as Missionary; and the Indian School at Neillsville, Wisconsin, in charge of Mr. Benjamin Stucki, as Superintendent.

Formerly only the Northwest, the Midwest and Central Synods were directly interested in the development of this vast Missionary field. Since the unification of the whole Home Mission work for the denomination, the entire Reformed Church assumes the responsibility for the

development of this Home Mission field. It presents a challenge to which the entire denomination must respond. There is no louder Home Mission call than that which comes from these far stretches in the Northwest. A sufficient contribution of men and money will capture this growing section of North America for Christ.

NOTES

One of the most honored veterans in the ranks of our ministry, the Rev. Zwingli A. Yearick, D.D., of Bethlehem, Pa., celebrated his 80th birthday on Aug. 12, and most of the members of his family were present to add cheer and double the happiness of the occasion. He also enjoyed greatly during the day the visit of his intimate friend, Rev. Dr. John F. DeLong, and his successor in the pastorate of St. John's Mission, Bethlehem, Rev. Irving C. Faust, and his wife. In the evening Dr. Yearick attended and participated in the ordination and installation of Mr. Paul C. Scheirer as pastor of St. Peter's Church, Rittersville.

* * *

Rev. S. Borsos, traveling missionary among Hungarian Churches, sends in an encouraging report about the Daily Vacation Bible Schools conducted during the summer in Berrysburg, Evansdale, and Morgantown, W. Va., and Uniontown, Pa. The average attendance in these 4 schools was respectively 100, 80, 90 and 70, and excellent results were secured.

* * *

Rev. A. Bakay, pastor of the Hungarian Mission in Akron, Ohio, conducted two Daily Vacation Bible Schools, one at Akron with 66 children and one at Barberton with 15 children. He also had a catechetical class of 10 which met daily during the Summer School period. This class was confirmed and taken into the Church in connection with appropriate services on Sunday morning, August 23rd. The Harvest Communion was observed on Sunday, August 30th. Mr. Bakay states: "The Daily Vacation Bible School children gave an edifying program on Sunday afternoon, August 23rd, which proved to the parents and all present the inestimable value and significance of the Summer Bible School for the children."



SECOND REFORMED CHURCH,
PORTLAND, OREGON

Rev. C. J. Wiedler, Missionary at Piapot, Saskatchewan, Canada, writes: "I am putting my old Fort in shape for our Fall membership drive for Church and Sunday-school. Here is hoping for a larger and better Salem at Piapot."

* * *

Rev. E. Franklin Faust, Missionary at Christ Church, West Hazleton, Pa., in his report for August states: "The month of August has been a busy one, winding up with the Wentz Outing Sunday, when our congregation fed 2,000 people. At the service on August 30th, my brother, Rev. L. S. Faust, of Oskaloosa, Iowa (also a Missionary), preached the morning sermon. All well. Preparing for the resuming of congregational activities in September with a full program ahead."

* * *

Under the auspices of the Hungarian Reformed Church at Bridgeport, Conn., of which the Rev. Alex. Ludman is the pastor, two Daily Vacation Bible Schools were conducted, one at Bridgeport with an enrollment of 179 pupils, and the other at Fairfield, with an enrollment of 106

pupils. There were five teachers in the two schools. The pastor also taught a catechetical class and 47 were confirmed. Mr. Ludman has as an assistant in his large work at Bridgeport and Fairfield, Rev. Joseph Urban, who has recently come from Hungary. The School was self-supporting.

* * *

The quarterly meeting of the Executive Committee of the Board of Home Missions will be held at Headquarters, Philadelphia, on Friday, October 23rd, at 9.30 A. M.

* * *

Immigrants in the United States are sending back millions annually to their relatives and friends in Europe and Asia. It is estimated that \$300,000,000 has been sent out of the country in this manner during the past year. According to estimates, \$100,000,000 was sent to Italy, \$80,000,000 to Germany, \$30,000,000 to Poland, \$25,000,000 to Russia, and \$20,000,000 each to Greece and Ireland.



MANITOBA CLASSIS AT A RECENT MEETING AT DUFF, SASKATCHEWAN, CANADA

THE REFORMED CHURCH IN SASKATCHEWAN

By Theodore P. Bolliger, D. D.

SASKATCHEWAN is the home of pioneers. Hardly more than a generation ago the homesteader took the place of the Indian, the trapper, the hunter, and the fur trader. The number of immigrants from Germany and France in the province outnumbers the British-born. The vast majority of the German speaking people are, and wish to remain, Lutherans, but there is also a goodly number of dyed-in-the-wool Reformed folks. The 6 Reformed congregations in the province have a total membership of about 350. If the beginnings of the Reformed Church in Saskatchewan are ever adequately described, there will be unfolded a picture of heroism, hardships, and suffering, not elsewhere surpassed. German speaking people from Russia, Galicia, and Germany began to push into the province about 35 years ago. With few exceptions they were poor. The family with \$100 left, after securing a homestead, was counted fortunate. They pushed into the wilderness 20 to 50 miles from the railroad, with wagons pulled by oxen, for horses were too expensive. The first home often was only a hole dug into the hillside, covered with a few sticks and sod, or a rude hut constructed entirely of sod. For years one room log cabins with roofs of sod were counted among the luxuries. One of the pioneer pastors lived for months in the corner of a shed filled with farm implements. Another was taken with his family into the two roomed house of one of his members, who also had a family. The first services were held in the homes or barns. More than once it happened that when during a service the rain trickled through the sod roof, some member would hold an umbrella over the preacher and the Bible, and the service would go on. Under conditions like these the congregations at Grenfell, Neudorf, Duff and Wolseley were begun. To make the present list of congregations in Saskatchewan complete, Bateman and Piapot must also be added. Several congregations in the course of the years dissolved and the work was abandoned. For the faithful work once

done there the names Hartfeld, Arcola, Irving, and Osage should be recalled. After these preliminary explanations, I ask my readers to visit with me the Reformed Churches in Saskatchewan.

The 4 congregations, Grenfell, Neudorf, Duff, and Wolseley, are all within 30 miles of one another in the south-eastern part of the province. The Grenfell charge consists of two congregations known as Josephsberg and Neudorf, these are located about 12 and 18 miles from the pretty little village of Grenfell. The Neudorf congregation is also known in the Manitoba Classis as the Valley Church, because it is in the Qu'Apple Valley, a picturesque freak of nature 2 or 3 miles wide and about 200 miles long. Running through the level plateau, this valley makes a sheer drop of 400-500 feet.



REV. AND MRS. PAUL WIEGAND, JOSEPHSBURG, CANADA—FORMER MISSIONARIES TO INDIA



READY FOR A TRIP ON THE PRAIRIE

The drop is so precipitous that the bottom can be reached only by a winding road with many sudden and dangerous turns. To make the descent of 500 feet a drive of several miles is necessary. The scenic beauty of the valley and bluffs will some day be ranked with gorges and canyons now widely exploited. The Church is located very beautifully and can be seen for miles up and down the valley. The membership is small, but loyally Reformed, and turned out almost 100% for an evening service held during the week, at an extremely busy season of the year. The congregation will probably remain small for a long time and must continue to be served in connection with the Josephsburg Church.

Never shall I forget this visit to Josephsburg and Neudorf. That section of Saskatchewan was suffering from a terrible plague of caterpillars. They came suddenly like untold millions. It is a heavily wooded section, but the trees were as bare of foliage as so many skeletons. At every step dozens of caterpillars were squashed. The sides of every building were covered by the slimy crawling creatures. On the top of one fence post about five inches in diameter I counted over 100 of them, and every other post was covered in like manner. Even the fence wires were alive with them. From the sides of the buildings they fell in such numbers that the ground was covered deep with a fuzzy, hairy, crawling, slimy, loathsome mass. Last year without warning they appeared; this year they came again; next year they may be gone. Fortunately the growing things in gardens and fields were too soft and sweet for their fastidious tastes and, hence, but little damage was done except to the trees of the woods.

On Sunday, before the service, I strolled about the yard of several acres that is part of the Church property, and watched dozens of wild ducks and other wild fowl, old and young, splashing about the minister's little pond. They nest and breed without fear all over the premises.

As most of the members came from the neighborhood of Josephsburg, Galicia, the congregation is generally known by that name, although officially it is called St. John's. The membership numbers about 100, with as many more unconfirmed children. The Church, the parsonage and about 8 acres of land constitute the property of the congregation. Rev. Paul Wiegand, formerly a missionary in India, began his pastorate last New Year's day, and has already unified the flock and won the hearts of his people to a remarkable degree. The next forward step which this congregation must take is to enlarge the Church. There is not room enough for the old folks and the children at the same time. The next few years should show a fine advance in this charge.

That Sunday afternoon I was scheduled to preach again at another congregation, 31 miles away. The address of the pastor is Duff. The location is Pheasant Forks, and the congregation is officially named "Peace." The people themselves play no favorites and use all three names



CONSISTORY OF PIAPOT CHURCH

Sitting, left to right: ELDER J. KAUL, REV. C. J. WEIDLER, ELDER A. JAHRAUS. Standing: DEACONS WILLIAM JAHRAUS AND THEO. ECKERT.



REFORMED CHURCH AND PARSONAGE, PHEASANT FORKS, SASKATCHEWAN

to the no small perplexity of the uninitiated. The afternoon service had been set for three o'clock, but a late start, bad roads, the time consuming trip down into the Qu'Apple Valley, and on the upward trip a stalled engine, brakes that could not hold, and a slip towards the precipice all required so much time that we arrived just two hours late. *Mirabile dictu!* The audience was still there! By way of reward I preached them an extra long sermon. The Church was quite filled and it was a real exhilaration to tell them of the things that God is doing through the Reformed Church. I was especially struck by the marked improvements which have been made on the Church and the parsonage. The location is beautiful. The district school is only a stone's throw away. There they are, the home, the Church, the school, and the country's flag in one harmonious group. Rev. A. Wienbrauck has been the pastor of the congregation for 15 months, and is working successfully. The next morning I was hurried through the rain, over dirt roads, for 21 miles to catch a train at 6 o'clock. As the joyous pastor wrote afterwards, he got home again just in time to welcome the advent of his firstborn, a son. Thus Canada grows!

The fourth congregation of that group of four is Wolseley. It is small—scarcely

40 souls. Dr. Christ Baum, though 81 years of age, is offering them the best he has gathered from his ripe experience. His active and tireless pen has been giving, without stint, interesting articles to the German part of our Church through the columns of the *Kirchenzeitung*. Dr. Baum now feels that he should retire from the active work. This makes the problem as to the future of the congregation difficult. Though possessing a very neat little brick Church and a parsonage, the field is too small for the energies and ambitions of a young man. Dirt roads, Canada climatic conditions, and the Qu'Apple Valley between it and the other Churches, make it impossible to be served with any regularity, either by Rev. Mr. Wiegand or Rev. Mr. Wienbrauck. Hence, the future is perplexing. A week evening service was well attended. The service closed at 9.15 but so long are the Canada days in June that the sun was still shining when we left the Church.

Going westward, the next Reformed Church is more than 200 miles away. Formerly it was known as the St. John's congregation of St. Boswell's, and was about 20 miles from the nearest railroad. Three years ago a branch road was run up into that section and a new station called Bateman was built five miles from the Church; hence, the charge is now



CHURCH
AND
PARSONAGE,
WOLSELEY,
CANADA

known as Bateman. The former St. Boswell was loaded on a couple of trucks and moved to a better location. After two rather brief and troubled pastorates, the charge had become vacant again in May. A number of perplexing problems required attention. As the regular train for Bateman runs only three times a week, arrangements had been made to meet me at the nearest station on the main line. This saved me two days of time, but meant a drive of 35 miles for the Bateman consistory. With good roads that is not worth mentioning; but it happened that during the three weeks preceding my visit that part of Saskatchewan had received the unprecedented rainfall of more than 7 inches, which meant about 800 tons of water to the acre. Consequently the dirt roads were in a bad condition. Furthermore over the last 15 miles of the journey a cloud-burst had just passed. The drive was rather thrill-

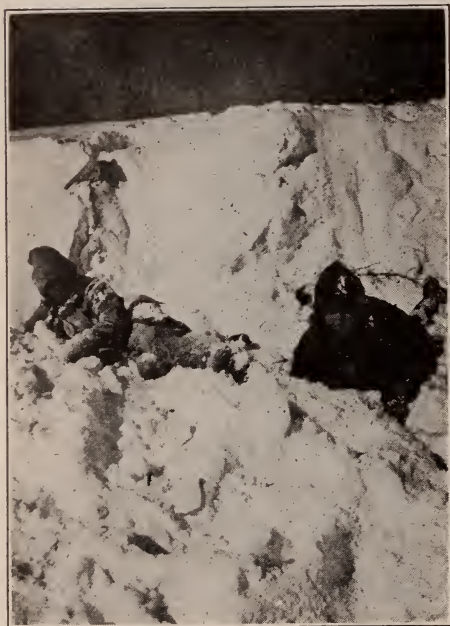
ing. No one knew from moment to moment whether we would stay on the road, land in the ditch, or begin an all night vigil stuck in the mud. But we made it!

The next day at the congregational meeting most of the difficulties were ironed out. The very attractive region is slowly emerging from its pioneer conditions. The congregation possesses a Church, a parsonage, and several acres of land. The property is in rather good condition. The membership is still small, but there is hope for the future if a good man can be found without too great delay.

About 100 miles still farther west is Piapot, the last charge in Saskatchewan. Piapot is in the semi-arid belt, the soil is light and sandy, crops are uncertain. Formerly considered fit only for grazing purposes, the land about 15 years ago was taken up by homesteaders. Farming, however, has been a rather dismal

CONGREGATION
AND
SUNDAY
SCHOOL,
PIAPOT,
CANADA





"30 DEGREES BELOW" ADDS ZEST TO
THEIR SPORT AT WOLSELEY

experience. Year after year, drought and heat evaporated the hopes of the agriculturist; yet in spite of this, during the last years there has been some advance. The

farmer will win out yet. The abundant rains of May and June had made the country-side beautiful, and the people jubilant. The Reformed Church is located about twelve miles from the town, and has no competition in its field. Services are conducted in both German and English; and thus a valuable community service is rendered. On Sunday, June 21, the combined Church and parsonage building was dedicated. The building was planned so that the basement can be used for Church and Sunday School purposes, capable of accommodating an audience of about 125 persons. The upper rooms serve for parsonage purposes. The dedication of that modest building was the greatest event in the history of the congregation. Rev. Paul Sommerlatte, the Manitoba Classical missionary, and I preached six times that day. I also baptized the pastor's little daughter, Miriam Lois. The parsonage stands alone on the prairie, with never a tree or shrub. The nearest neighbor is a quarter of a mile away; but, with his cheerful helpmate, his two babies, his well selected library, and his five tube radio, the modest parsonage of Rev. C. J. Weidler holds the best the world can give.

OBSERVATIONS OF THE TREASURER

J. S. Wise

IN the early Summer, while I was hoeing away at an obstinate bunch of weeds, Carl Salbold, a young lad of high school age, who was helping me keep my lawn in order, sagely remarked, "Anything that grows where you don't want it to grow is a weed." How philosophical! There are plenty of plants in my garden that are pleasing to the eye. Their blooms are sweet and beautiful, but because they persist in growing where they are not wanted, they are called weeds. There is enmity between me and them. The more I try to destroy them, the faster they seem to grow. In the long run, however, grim determination, reinforced with a goodly hoe, is sure to win and the weeds shall be no more. But why this unceasing warfare? Very often the

weedy flowers are just as beautiful as the cultivated ones. Sometimes they excel. But it would seem very strange were we to reverse the order, destroy the "regular" flowers and cultivate the weeds. Evidently my young philosopher reached his conclusion by observing that because certain plants are determined to grow where they are not wanted they become weeds, and must be destroyed. Now, if these plants would have the good sense to require more care to make them grow and would grow only where they are wanted, then, I suppose, we would be as crazily anxious about growing them as we are about destroying them.

While writing this article, I am speeding westward on the Black Diamond between Philadelphia and Buffalo. The

mountains and valleys are beautifully covered with a great variety of flowers. If they were in my garden, I would be after them with a hoe. Where they are, I am delighted with their beauty. Quite often our estimate of values is largely a matter of geography. Things at our door that are distasteful and annoying often become enchantingly pleasant when they are farther removed.

All too often this geographical hindrance becomes conspicuously evident in our Home Missions work. It is easier to obtain workers and money for the Evangelization or social welfare of the Hottentot in Africa than for the negro within a few blocks of our homes. In Africa he is romantic and enchanting, but when he presumes to plant himself in our neighborhood we get after him with a hoe. The same is true with the Jew and the many foreigners found in all of our Cities. Most of us are quite willing to speak enthusiastically of our Japanese Christian brother in Japan, but in America we call him a "Jap." In China we have our Chinese brother, in America a "Chink." In like manner our Italian brother becomes a "Dago," and our brother of other nations becomes a "Hunky" an "Ikey" or a "Wop." And all because, like weeds, they have planted themselves where they are not wanted. Our Home Mission task becomes all the more difficult because of this. Our prejudice against the weed causes us to lose sight of its beauty and usefulness. In like manner we lose sight of the virtue and value of the foreigner in our midst.

Of course, we must not forget that the weed, in spite of the beauty of its flower, is quite a menace in our vegetable garden. If not "rooted out" it will soon "choke out" that which is more desirable. Weeds and vegetables do not mix, so we root out the one to save the other. Our human problems, however, cannot be solved in that way. More diplomacy and skill are required. Our own people must be educated to find better methods of solving them than those of the past. Running away from them is only "passing the buck" to the coming generation. Is that not what all too many of our downtown City Churches are now doing?

It is often easier to relocate than to change the Church's program, and so we "move." Unfortunately, that does not solve the problem. It is only transferring our garden and letting the weeds have full sway. It is a Home Mission problem that is becoming more and more acute.

In Chicago there are several downtown districts where three or four congregations of the same denomination formerly flourished, now only one of them remains. Within the last dozen years one congregation after the other gave up, and the remaining one represents all that is left. The same problem is found in most of our Cities. The erstwhile beautiful residences show decided neglect and where one family formerly dwelt a half dozen are now to be found. Shall these newcomers be looked upon as weeds to be destroyed, or as desirable plants to be cultivated? That is the problem awaiting solution.

Some weeds are more harmful than others. So also are our neglected problems. They are of great variety. One of our most deadly and problematical weeds is the weed which I shall name "vicious criticism." Vicious because it accomplishes nothing and chokes out much that is good. This particular weed, I am convinced, has cost the Boards and our Educational Institutions thousands of dollars during the Forward Movement period. It is the weed that began growing in the hearts of many good and lovable people shortly after they signed their pledges. Perhaps they subscribed a larger sum than was good for them. Perhaps not enough! At any rate many people began looking around for excuses. Alas! Alas!! that was the early sprouting of this undesirable weed. It should have been "rooted out" at once. But it was allowed to grow. It sent out its tentacles and its deadly grip soon choked their own generous impulses, as well as those of others. The number grew and now there is scarcely to be found a hoe that is adequate to undo the mischief. Many a good crop has been severely damaged by weeds. So also has much damage been done to the work of the Church and its Forward Movement by this particular

(Continued on Page 480)

WINNING THE WINNEBAGOES

By Theodore P. Bolliger

NO other church was doing any Christian work among the Winnebagoes when, in 1878, the Reformed Church sent Rev. Jacob Hauser to begin the mission among the hundreds of Indians who lived scattered through the woods, not far from Black River Falls, Wis. After six years Rev. Hauser had to give up this work, and Rev. Jacob Stucki took up the task and has been carrying it forward ever since. The missionary and his helpers from the beginning paid special attention to the children, teaching them, training them in useful labor, and instructing them in the Christian faith. The adults also were reached by the preaching of the Gospel and many acts of neighborly, Christian service. Rev. Stucki was to these poor Indians not only a preacher, but also the doctor, lawyer, protector, friend and general helper when any one was in need. To this day the Winnebagoes turn to him first. Last winter one of them came and tried to borrow the stove pipe.

Today there is a little Indian congregation of 75 members, which conducts its services and runs its affairs as any white church would do. The Indians are faithful to their church, attend the services regularly, read their Bibles and have family worship daily. During the years that the school has been conducted about 400 of the Indians have learned to read, write and figure. Of these, 80 have passed through the eight grades; ten have had some High School training, and several have spent a year or two in College.

After this little explanation, we will now go to Neillsville, Wisconsin, and visit our Indian School there and get acquainted somewhat with the 81 boys and girls enrolled. We will have a chat with the Superintendent and the teachers, keep our eyes and our ears open, and learn as much as we can about our copper skinned friends. Four things especially, we will learn during this visit.

First—The Indian children are very shy before strangers.

The first time I visited the Indian School I came suddenly into a room where about 15 of the smaller ones were

playing. As soon as I looked at them they all dropped their eyes and their heads. Nor did they dare to look up as long as my eyes were upon them. Stepping outside, a little later, I saw a group of boys playing in the snow. As I drew nearer, one by one slipped away, and before I reached the spot I was all alone. In the school room the next day, as soon as I drew near to look at their writing or drawing, at once the slates were hidden or the exercises were quickly wiped away.

The youngsters did not know me. I was a stranger. They were not sure that I was to be trusted. So they took no chances. But after a while when we had become acquainted I found them very friendly, and very anxious to be kind and pleasant.

Second—The Indian children are very bright and keen.

If you had the idea that the Indian children are little blockheads, you soon found out your mistake. In fact, they have good memories and keen brains. Most of them when they first came to school could not speak a word of English; and yet those that stay in school, without missing many days, learn the English language, complete all the work of the first eight grades, receive training in doing every kind of work in the house and barn, in the garden and farm, will also get full and complete instructions in the truths of our Christian religion, and will be only about eighteen months older than the average white pupil when the eight grades are completed. One of our Indian girls entered the High School in Neillsville, and at the end of the Freshman year had won the highest grades in English in her class. All the others had spoken English from childhood, while she did not speak English when she first went to school. Another one of our girls learned the fifth chapter of Matthew by heart, just because she found joy in doing it. When the county Sunday-school Convention met in Neillsville, she repeated the entire chapter, without a single slip of the tongue or the memory, before an audience of several hundred people. One of our Indian boys went to High School

and graduated at the head of his class. All the children in the school, except those in the younger classes, are able to sing about seventy-five of the best Sunday-school and Church hymns, entirely from memory. If the Indian boys and girls are given the same chance to learn which our white children have, they will stay pretty well up in front with the best of them.

Third—The Indian children gladly hear about God and Jesus Christ.

Most of the scholars in the school come from heathen homes, where the names of God and of our dear Saviour were unknown. But in a few days, or weeks at most, all of them gladly join in the Christian songs, and the prayers always used before and after every meal. They listen with shining eyes to the Bible stories. They learn many Bible verses, and also, as they grow older, the answers in the Catechism. Soon they learn to pray for themselves. By the time they reach the upper grades, one by one they come to the missionary and shyly say: I also believe in God. I love Jesus. I want to be a Christian. I want to be baptized and join the Church.

Sometimes the parents and relatives become very angry when they hear of this and try everything to make the children change their minds and go back to the Indian religion. The father of one of our boys, who had become a Christian, stamped into the school building full of wrath and said to the missionary: My boy is crazy. No Winnebago becomes a Christian unless he goes crazy first, or else you pay him to do it. You must pay him good to do it. How much you give him? For one of our girls it was even harder, as she told the missionary with tears: What shall I do? Father and Mother want me to go back to the Indian religion. My mother just cries and cries, and moans, You don't love me any more. That is why you turn from me. What shall I do? Another girl came with the anxious question: What shall I do to win my mother for Jesus? Then she came every evening to the missionary to pray with him for the conversion of her mother.

And yet these young Indians bravely

endure their own heartaches and the anger of their relatives for the love of Jesus that had come into their lives.

Fourth—The Indian children say and do a lot of unexpected things.

Sitting on the bank of the Black River one morning, I suddenly heard merry singing come, as it seemed, out of the air. After looking about a bit, I saw two little Indian girls, perhaps eight or ten years old, perched side by side in the upper branches of a high tree. With the left hand they held on to a branch above them, with the right hand they were beating time, and cheerily they swayed with the branches, as they lustily sang, "Praise ye the Father, For his loving kindness." Soon the tune changed and they sang, "We've a story to tell to the nations." Other songs followed. I have seldom enjoyed an open air concert so much as that one.

A winter ago the children learned the real delight of eating sourkrout. It became a favorite dish. One day some of the girls were having a little prayer meeting together, and were thanking God for some of their blessings. One of the smaller girls ended her list of blessings for which she was thankful by saying: And, Lord, we thank thee too for the good sourkrout. Amen.

The teacher of the primary grades had been telling the youngsters the story of the good shepherd and the sheep that had wandered away and was lost. She also showed a picture of the shepherd and his flock. In telling the story the teacher said that one of the runaway sheep had fallen over a rock and broken its leg. Full of excitement one of the lads jumped up, ran to the picture, and said, "Which one was it teacher, which one was it?"

On another day in the same class one of the boys got tired of doing the regular tasks and asked: "Teacher, can't we draw pictures now?" He was told that the time for drawing had not yet come. After a little while, he put the request again, but in vain. Still later when he got the same answer the third time, he put on his sweetest smile and coaxingly said: "Oh, come on now, honey, let's draw." But even so, he had to wait until the proper time had come.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

ARMISTICE DAY AND SUNDAY

NOW that President Coolidge has rejected the plan of the General Staff to use Armistice Day for a national Defense Test or Muster Day, the duty rests upon the advocates of world peace to dedicate that day to the purpose for which it should naturally stand in the interest of world brotherhood and peace. The Federal Council of Churches suggests to the churches that Sunday, November 8th, be observed as Armistice Sunday, and that, both in the regular morning service and in the Sunday school, the international significance of the day be given. It also suggests that each church might well participate officially in promoting a community service, held under the joint auspices of all the principal groups—religious, civic, patriotic, business, labor and others. The local chapters of the

American Legion and of the Red Cross would naturally have appropriate places in the service. Material for this purpose has been prepared in pamphlet form by the Federal Council's Commission on International Justice and Good Will, the general theme of which is "AMERICA'S CHOICE." It is further suggested that the churches promote the observance of the "Two Minutes' Silence" in commemoration of the end of the Great War at 11.00 A. M., on Armistice Day, by cessation of business and traffic for the brief space of two minutes. In all the services on Armistice Day and Sunday we ought to be reminded of the truth that America entered "the War to end War," and that we can honor those who gave their lives for that cause best by doing all we can to accomplish that end.

THE PRISON CHALLENGES THE CHURCH

By Kate Richards O'Hare

I HAD an unusual opportunity to study social vengeance and its effects on human beings in the only way it can be done adequately and scientifically, as a convict behind prison walls. Because of my pacifist convictions and labor record I was one of the "political" prisoners convicted under wartime legislation for the alleged offense of expressing an opinion. And I served as a Federal prisoner "let" by contract to the Missouri State Penitentiary at Jefferson City, Missouri. Incidentally I might add that the Church Federation of Chicago became interested in my case, made a careful investigation and, on the finding it presented, my five-year sentence was commuted after I had served fourteen months.

I have no regrets and no bitterness because of the experience. It was a tragic, terrible thing to endure, but it was good

for my soul, and good for the country that the prison system should be endured and studied by a person who could do it with some degree of intelligence and with a background of scientific training, and who could bring the cry of the voiceless convict to the public ear free from the stigma attached to an ordinary felon.

I found that our entire penal system is based on the theory that punishment will make good people out of bad ones, and, in the prison where I served, and it is true of practically all of them, punishment was the very foundation of the whole theory of management. To the church it must be left to decide to what extent its teachings are responsible for social vengeance and inhuman punishments being the very heart and soul of our prison system. True, the church has largely ceased to preach the gospel of hell-fire and ever-

lasting punishment; it has largely ceased to preach of the God of vengeance and brings to men the God of love, but the evil men do lives after them and the church must face the question of whether or not its doctrines of other days are not the basic cause of social vengeance and cruel punishments being the out-standing facts in our penal system.

Prisoners Exploited

I found that the whole administration centered about punishment, and punishments were predicated upon profits. The accepted theory of our penal system is that law-breakers may rightfully be exploited as a part of their punishment. First they are shut away behind prison walls, social supervision abandons them at the prison gate, and society ceases to concern itself with what happens to the offender once he enters a penal institution.

Private profit takes its toll first in the prisoner's food. State legislatures, as a rule, appropriate sufficient sums to feed the prisoners fairly well, but corrupt and un-supervised politicians spend it. And in Jefferson City the food I ate was always insufficient, monotonous, low in quality and improperly served and cooked. Our meat was full of maggots, oatmeal and dried-fruit full of worms, macaroni infested with bugs, beans inhabited by weevils, and the corn-meal supported a thriving population of small life. Such food can be purchased cheaply, for it is unsalable except to prison officials and would be rejected by any but helpless prisoners, and it can be charged to the state at the price of good food. Naturally, prison officials are not fussy about a few bugs and worms, more or less, when such rich profits are at stake. The food was prepared by convicts who were over-worked, unpaid, sullen and infected with all sorts of terrible diseases. Under such conditions prison feeding became a process of slow starvation in which we suffered all the pangs of death, but never its blessed relief.

The exploitation of human labor is the kernel of most social problems, and the prison problem is no exception. Under various guises the privilege of exploiting the prisoners who have been sentenced to

"hard labor" by the courts is handed over by the elected officials to private contractors, who not only have the right to work the prisoners under the brutal task system, but who are also given virtual control of all discipline. The tax-payers provide the prison labor contractors with rent, heat, light, power, water, drayage and supervision of the working force, all free of cost, and then he buys the labor of the prisoners at from one sixth to one tenth of the ordinary wage paid in a given industry for a given production.

Inhuman Treatment

My task in prison was to make the jacket portion of eighty-eight denim coveralls each day, a production that free workers in free factories seldom if ever achieve, and practically every prisoner works under a task as inhuman as mine. I saw every sort of punishment that the diseased minds of men could invent. Women starved, tortured by thirst, beaten, hung up by the wrists, frozen in winter, roasted in summer, subjected to unmentionable sex perversions, kept in solitary, and left to rot in the dungeon. Punishments that included actual homicide, and they were all inflicted under the direction of an ignorant, brutal contractor's foreman, and in practically every case they were inflicted because the prisoner could not make the task and deliver the required amount of profit.

Possibly of greater social import than the outrages of physical violence upon human bodies was the degrading and demoralizing punishments inflicted upon mind and soul. Any prisoner retaining the slightest shred of self respect, initiative, will power, or ordinary intelligence was hated and feared by the prison keepers, and no form of punishment which might have a tendency to break these stronger characters was ever overlooked.

Laughter, love and kindness were the most severely punished offenses of the convicts. In all the fourteen months I spent in prison I never heard a prisoner addressed courteously; never heard one single kind, encouraging or helpful word from a prison official who dominated our lives completely. One of my most ter-

rible memories is the voices of our keepers. They never spoke to us as normal human beings speak; they snarled at us, cursed us, or screeched at us, and these snarling, rasping, hateful voices still haunt my dreams.

Perhaps our most out-standing national characteristic, which the church shares to a marked degree, is our proneness to retreat from disturbing facts into the more quiet and comfortable region of ideas. Individually and collectively we shut our eyes to facts, wrap the mantle of abstract ideas about us and lie down to pleasant dreams in the midst of horrible realities.

My fourteen months in prison convinced me, and a little intelligent study will convince any one, that our penal system is the most hideous thing in our social order—a survival of everything that is anti-social, uncivilized and un-Christian. It has become the scapegoat for all human frailties for which we blush, the excuse for our lack of social conscience, and its continued existence, unmodified by modern scientific knowledge, is a constant challenge to the church and all for which it stands.

* * *

Church Must Face Facts

Sooner or later the church must face the fact that the power that stands at the prison gate to shut out science, as well as Christianity, and to shut in mental, moral and spiritual diseases is the profit on convict labor. We shall make no headway in scientific research, investigation, or experimentation; we will make no real headway in prison reform until private profits are divorced from prison administration and prison labor. And the church cannot shirk its share of the work necessary to bring that about.

I may be over optimistic, but I have a firm and abiding faith that if the church will honestly face the facts of our penal system, and utilize the power of its strength in seeking solutions for the problems of dealing with those with whom Jesus identified Himself when He said: "I was sick and in prison and ye visited me not," it will find His way of serving

those who need service most—the victims of our prison system. (From the *Unity Messenger* of Sept., 1925.)

(Continued from Page 438)

ger. Rev. Mr. Krieger graduated from the Mission House Seminary last spring, and preached the first sermon of his pastorate on June 28. I believe he will be a blessing to the community.

I am tempted to describe my ride through mud, flood, and rain to get back to the railroad again. The road to Tenby was flooded beyond hope of getting through; hence, it was necessary to take a higher road to a more distant station. Twelve miles of Canada mud! It was the worst in all my experiences. But I will refrain; else some one might think I exaggerate. But really, don't you know, it couldn't be done.

Below is shown the Giant Sliding Board in the Rocky Ridge Grove, Maryland, owned and controlled by the Reformed and Lutheran Churches and used for community service. Dr. P. E. Heimer, pastor of the Thurmont Reformed Charge, is the leader of the community work.



Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

GREETINGS OF THE FIVE BOARDS OF OUR CHURCH

(At the One Hundredth Anniversary of the Theological Seminary,
Lancaster, Pa., October 1, 1925)

MR. PRESIDENT:

To be the bearer of the greetings and felicitations of the five Boards of our Church through you to the Theological Seminary, on this historic occasion, is a high honor and a rare privilege.

How vivid must be the memory of the brethren here today who were present at the Golden Jubilee Anniversary of the Seminary in 1875. Then the exercises were held in the college chapel, for the Seminary had no building of its own. Three recitation rooms in the college building, three eminent professors, the immortal trio—Gerhart, Apple and Gast, and two residences for these professors, were the equipment of the Seminary. Behold, now, the wondrous growth, all these ample buildings, adequate equipment and seven able professors! Surely the Lord has smiled upon this institution of sacred learning in the past, and bright are the prospects for still greater achievements in the future.

A century ago there were no Boards or agencies in our Church. With the founding of the Seminary, the sentiment began to take shape in the minds of pastors and elders that the work of the Church would be best promoted by special agencies. It was only reasonable that among the first of these agencies should be those of Beneficiary Aid and Ministerial Relief. The Home Mission Society had its inception in the year 1826. Then came the publication of a magazine, which in 1827 became the *Reformed Church Messenger*. The Board of Foreign Missions was organized in 1838 as auxiliary to the American Board of Commissioners for Foreign Missions, and the venerable Dr.

John W. Nevin, Professor of Theology in the Seminary at Mercersburg, was the representative from our Church. Strange to say, the Sunday School Board, the Board that cares for the children, did not receive official recognition until 1863, and dates its active service from 1893. May I pause to pay tribute to its faithful Secretary, our most devoted co-worker, the Rev. Dr. Rufus W. Miller, whose name will ever be enshrined in the hearts of our pastors and members? The latest Board of the Church is that of Christian Education, in 1923, whose special function is the fostering of Religious Education.

For the first time in the history of our Church, the representatives of these five Boards are privileged to appear on the same platform at the same time. This honor, Mr. President, is due to your kind thought. These Boards are made up of pastors and elders, chosen by the General Synod, the highest judicatory in our Church. We are servants, not masters; leaders, not lords, in the conduct of the work of the Church.

The Boards are the responsible agencies through whom the Church operates in a united, wise and aggressive manner. The Church owes much to the members of the Board who, with the exception of the Secretaries and the Treasurers, receive no pay, but render a most helpful service, cheerfully, for the sake of Christ and the Church. Though the members may at times err in their conduct of the work, yet I feel certain that the causes they have espoused are as dear to them as they are to the rank and file of the Church. The duty of the

Boards is to keep the pastors and people in touch with the growing work of the Kingdom of Christ, and to call forth greater zeal and more liberal giving. The officers view the fields of service as from a watch tower. What they see and feel they should faithfully impart to those whom they represent. The Church has a right to look to the Boards for a new vision of opportunity, or else they are not a help but a hindrance.

There is a mystic bond of union and fellowship between the Seminary and the Boards. The Seminary trains men for the service of the Church, and the Church without a ministry, and a min-various Boards carry out the mind and will of the Church. You can have no istry to be effective must function through the several agencies of the Church. Thrice blest is the Church that has men who are willing to serve as Secretaries of these Boards and to join the

noble army of martyrs. Mr. President, you are looking upon a group of Board Presidents who are among the "just men made perfect" and worthy of a place among the saints of all ages.

In the name of these several Boards, I bring to the oldest Seminary of the Reformed Church in the United States our heartiest greetings and most sincere felicitations. We all recognize and appreciate the great help that the Seminary, through its worthy professors and loyal graduates, has been in the work of building up the Kingdom of God in the hearts of men in the homeland and on foreign shores. We rejoice with you at the many signs of progress that mark the close of the first century of our School of the Prophets, and we invoke upon the trustees, professors and students the continued blessings of the God of our Fathers.



The Young Women's Bible Class of Grace Church, Greencastle, Pa., Chalmers P. Omwake, teacher, was photographed on the occasion of the Farewell Service to Miss Ruth A. Henneberger, a member of the Class who sailed for China to serve as a nurse in our field. Miss Henneberger will be supported by the Sunday School of Grace Church. Dr. Theodore F. Herman, who preached the sermon and Mr. Omwake are standing directly back of Miss Henneberger, who is sitting in the front row.

THE CENTRAL THEOLOGICAL SEMINARY AND
FOREIGN MISSIONS(Address at the Seventy-fifth Anniversary, Dayton, Ohio,
October 6, 1925)*By Rev. Allen R. Bartholomew, D.D.*

A great honor and a rare privilege is mine in having been invited to bring the greetings and felicitations of the Board of Foreign Missions to the Faculty, Students and Alumni of Central Theological Seminary on this historic occasion. May I also add, that you must surely hear the echoes of this greeting from our noble band of missionaries in Japan, China and Mesopotamia. How to condense in a brief space of time all I want to say, on a theme so prolific, perplexes me. When I ask the question, "Why should Foreign Missions have a place on the program of Central Theological Seminary at its Seventy-fifth Anniversary?" I know it will create a smile in this presence. A simple answer would be, Because Foreign Missions is on the air. "Waft, Waft, Ye Winds, His Story." No one can escape Foreign Missions. The day is past when any live person fails to think about it and to work for it. There is an increasing curiosity among the people in all lands to know what is going on in the whole world. In this way they broaden their lives and enlarge their horizon, for it brings them in contact with all men, in all lands and of all ages.

Am I not correct in answering my own question, by saying that there is a mystic bond of union and fellowship between this institution of sacred learning and the work of Foreign Missions? During all these seventy-five years, the faithful professors have taught their students the expulsive power of divine love in the hearts of Christians, and the expansive influence of the Gospel of Jesus Christ in all the world. The earnest students have been watching the progress of the Kingdom of God among the nations of the earth, and this fact has led a small army of them to go forth as heralds of the great salvation. But this same spirit also pervades the minds and hearts of the

graduates in their work in the homeland. They not only preach, but practice the convincing truth that Foreign Missions is the greatest force in modern history. It has been well said that no one is really great except as far as he is himself a part of a great idea. In linking ourselves to the work of Foreign Missions we unconsciously become a part of the greatest idea in history—the evangelization of the world.

Do you ask what ground I have to pay such praise to the eminent teachers in this School of Theology and to the splendid graduates who are making full proof of their ministry at home and in far distant lands? The old rule of Jesus applies to the work of institutions as well as to the lives of individuals: "By their fruits ye shall know them." It has been my gratifying privilege for many years to be in frequent fellowship with the professors, students and graduates of Central Seminary. As a rule, I have always found them to be men of faith, piety, devotion and consecration. There is a missionary passion in the hearts of your pastors that manifests itself in the Christian ideals and attitudes of their members. They have a zeal for God, and they spend their time and energy in raising up witnesses for Jesus Christ whose souls glow with a vision of, and a passion for, the redemption of the world.

To single out names on an historic occasion, like this, may seem unwise, for there are those present who will surely recall workers that deserve equal recognition. However, I am paying tribute to men and congregations who have been looming up in my mind during the hurried moments I could give to the preparation of this address.

Let me say, in passing, that our Board of Foreign Missions is older than this theological seminary. It was organized in 1838. Already, in those early years,

our Church had given one of her own sons, the Rev. Benjamin Schneider, to the American Board for the winning of Turkey to Christ, and contributed annually toward his support for a period of twenty-five years, yet the work of Foreign Missions did not grip our pastors and people until the early seventies.

Most of us remember the bitter liturgical controversy waged by the Fathers of our Church during a period of twenty years, and it is no wonder that they forgot the heathen. I have always felt, as the fires of conflict were burning out, that the work of Foreign Missions had a great deal to do with the ushering in of the Peace Movement under Dr. Clement Z. Weiser, a member of the Board of Foreign Missions, in the year 1878. At that time your venerable Dr. David Van Horne was President of the General Synod and also President of the Board of Foreign Missions. Of his intense interest in the spread of the Kingdom I need not speak. After an interim of five years, our dear Dr. James I. Good served as President of our Board for thirty-one years. Had ever a pastor or professor a purer vision or a deeper passion for the souls in heathen lands? Your own treasurer of this institution, Elder Horace Ankeney, has been the Vice-President of our Board for fourteen years, but his best testimony to Foreign Missions may be seen in his two sons who are among our most faithful missionaries in Japan and China. The second missionaries to be sent by our Board to our three foreign fields were graduates of this institution:—Dr. Jairus P. Moore to Japan, Rev. Frederick Cromer to China and Rev. Edwin Warner Lentz, Jr., to Mesopotamia. For twenty-five years Dr. Arthur V. Casselman has exemplified by his ministry the spirit of missions as caught in this Seminary. Dr. Daniel Burghalter, a graduate, has been a strong link for fifteen years between the Board and our Church in the West. That noble servant of God, Elder Benjamin Kuhns, of this city, was a member of the Board for twenty-five years, and a most ardent supporter both of the Seminary and of the work in Japan. A number of your graduates have been and are now mem-

bers of the Board; among them I recall Dr. Emil P. Herbruck, Dr. Frederick Mayer and Rev. Conrad Hassel. Elder George F. Bareis is an influential member of our Board. Although Dr. Charles E. Miller is the President of the Board of Home Missions, yet he has been instrumental in the selection of some of our choicest missionaries.

The first congregation to offer the support of a foreign missionary was Grace Church, Columbiana, served by one of your graduates. It was at the General Synod at Tiffin, Ohio, in 1899, that mandatory orders were given the Board to begin the new mission in China. The congregations in Ohio which have been supporting, or are now supporting, their own missionaries, are Grace, Trinity and Wooster Avenue, in Akron; Central in Dayton, and Trinity, in Canton, all having your graduates as pastors. The Messiah Church in Philadelphia, and the Corinth Church in Hickory, N. C., are supporting missionaries, whose pastors have been your graduates. Indeed, the pastor of the latter congregation is now a professor in Central Seminary. Of the special contributors to our foreign work, time forbids even any mention. The first contribution for the purchase of land for Miyagi College, at Sendai, Japan, came from Dr. and Mrs. J. I. Swander, a former professor in your Seminary. The names of seventeen of your graduates have been on the roll of our foreign missionaries, ten of them being in active service at the present time. If I include all the missionaries and their wives who have been identified with Heidelberg University, Ursinus College, and Central Seminary, the number is forty-two. And of the honorable women among you, there are not a few whose names will shine forth with immortal luster as helpers with us in the spread of the Gospel in heathen lands. The W. M. S. of Ohio Synod, an organization very closely allied to this Seminary by reason of the fact that many of your ministers have wooed and won them as wives, are now in the process of providing homes at Tiffin, Ohio, for our Foreign Missionaries home on furlough. What greater praise can the Secretary of the Board of Foreign Missions bring

to the constituency of Central Seminary than the mention of these outstanding contributions, in men and means, to the growing work of our Church in Japan, China and Mesopotamia? The members of the Board and the missionaries on the far flung battle lines recognize and appreciate the great help, inspiration and support that the Central Theological Seminary has given, through its worthy professors and loyal graduates, to the work of building up the Kingdom of God in the hearts of men in the homeland and on foreign shores. We rejoice, today, my dear Dr. Christman, at the many signs of progress that mark the close of

the first seventy-five years of this School of the Prophets, and we invoke upon the trustees, professors and students the continued blessings of the God of our fathers.

May the Lord Jesus, who loved us, and gave Himself for us, give us the grace, now and always, to pray:

"Set on fire our hearts' devotion,

With the love of Thy dear Name;

Till o'er every land and ocean,

Lips and lives Thy Cross proclaim.

Fix our eyes on Thy returning,

Keeping watch till Thou shalt come,

Loins well girt, lamps brightly burning;

Then, Lord, take Thy servant home."

BAGHDAD TODAY

Rev. Calvin K. Staudt, Ph.D.

BAGHDAD is a Moslem city. Of its two hundred and fifty thousand inhabitants over three-fourths are Moslems; and were it not for a large Jewish population the city would, to all intents and purposes, be made up only of those who are the followers of Mohammed, for the Christian element is rather small. A mere casual observation impresses one that this is indeed a city of religious life. On the sky-line loom the beautiful tiled domes and minarets of many mosques. On the streets are any number of green-turbaned Seyyids, descendants of the Prophet, and white-turbaned Ulemas and mullahs and sheikhs. From the minarets, five times a day, in loud sonorous voices, the creed of Islam—"There is no god but Allah, and Mohammed is the prophet of Allah"—is recited, accompanied with the call to prayer.

That Baghdad should be a Moslem city today is precisely what we might expect from her past history. The Arab hordes that rushed to the conquest of the world in the name of Mohammed first attacked and conquered Mesopotamia. Before Syria and Egypt were made to submit to the Mohammedan religion, these desert men—starving Bedouins—under the terrible Khalid, rushed like beasts of prey on the rich province of Iraq. Not only did they conquer and loot, but they also forced the people to accept Islam.

Then Baghdad itself was once the seat of the Caliphate, where the successors of the Prophet ruled and lived. In fact, the

city was originally founded, under the Abbasides, to be the seat of a vast Moslem empire. The whole Moslem world from the pillars of Hercules to the coral strands of India was once swayed and held together by the Caliphs who lived in the palaces of the "round city" which they had built on the banks of the Tigris. And it is a well-known fact that Baghdad was then one of the finest cities in the world. Here Harun el-Rashid and his successors not only ruled in princely state, recalling the golden days of the Babylonians and the Assyrians, but here, too, they fostered Arab culture and learning. High schools and universities and libraries grew up beside the swiftly flowing Tigris. Hundreds of camels, it is said, used to file into Baghdad laden with no other freight than volumes of Greek, Hebrew, Syriac and Persian literature for the scholars of the city.

Moreover, it was in Baghdad that the Moslem religion became definitely fixed. In every new religion faith is first established, and afterward theology is developed. So it was with Christianity; so it was with Mohammedanism. Islam's faith arose in Arabia, but its theology was fashioned largely in Baghdad. "Islam emerged from the desert, and her theology was developed in the centers of population," and Baghdad was the one great center where most of this happened. The greatest commentator of the Koran lived and died in Baghdad, and his tomb is still visited today by thousands of pil-

grims from all parts of the Moslem world. There were four great masters of Moslem theology and jurisprudence, creating four schools or types of thought that have persisted until today. Two of these lived and died in Baghdad, and a third one visited the city more than once in order that he might teach his doctrines. It was thus in the city of Baghdad that Moslem law and the religion of Islam became fixed and final for all the centuries that followed. This was done in the second century of the Hejira, so that by the middle of the following century the law of Islam and the interpretation of the Koran had become final—so definitely fixed that no one has a right to form opinions of his own or explain the original sources.

The prestige and place of eminence which Baghdad once enjoyed in the history of Mohammedanism she has not altogether lost. The great role which her masters played has left its impress upon the city. Islam remains deeply rooted. Many of the inhabitants are still fanatics in their religious beliefs. The shrines which hold the bones of her great saints and former leaders are highly revered, and are the objects of many pilgrimages. During the month of Ramadan, especially

at a time when a lecture or sermon is given, one may see the mosques and courts crowded with worshippers. Nearly all the great mosques have schools. These schools are now, however, giving place to the government schools, which in reality are Moslem schools, since the Koran is daily taught in them and Friday is observed as a holiday. Thus the rising generation, including women, will grow up with a fairly good knowledge of the Koran.

One-third of the Moslems of Baghdad are Shiah. The Shiahs are an heretical offshoot, the followers of Ali. They are more mystical, more intolerant, more fanatic and more ignorant than the Sunnis, the Orthodox Moslems. Little had I realized their strength and unity until I saw the Muharram processions, the sights and sounds of which are never to be forgotten. The Shiahs have four holy cities in Iraq, to which a hundred thousand pilgrims come yearly. One of these is Kadhamein—a suburb of Baghdad. In Kadhamein is the burial place of two of the descendants of Ali, the seventh and the ninth imams. Over these tombs is erected one of the finest mosques in the world. This great mosque is like a pearl in a sordid setting. In the midst of squalor and ugliness and wretchedness and poverty there stands forth one of the finest buildings in the world. The two domes and the four minarets are covered with beaten gold. The great gateway leading into the court and the greater portion of the mosque are beautifully tiled, a riot of pink and turquoise blue, together with carved woodwork, mirror decorations, marble stalactites and pearl mosaics.

No one who is not a Moslem would dare to cross the threshold of this mosque, not even enter the court, lest he be at the mercy of an angry mob. As you approach this sacred shrine the people stare at you, and when you step up to the gateway a warning is sounded, and woe unto him who does not heed. So fanatical are the inhabitants of this suburb of Baghdad that they consider everything a non-Moslem touches defiled. On one of my visits we asked for tea in three or four coffee houses and were blankly



A TYPICAL SCENE IN BAGHDAD

PARLIAMENT
BUILDING,
BAGHDAD



and rudely refused each time. Should we have been served, we would have defiled the glasses out of which we drank, and the shopkeeper would have been obliged to break them.

Notwithstanding all that Baghdad once was to Moslems, and all that it is still today, a new and terrible day is approaching. Islam as a religion in this city is breaking up. The impact of Western ideas is so strong that one cannot measure the result thereof. For a long time, until the close of the Great War, Baghdad was an isolated city. Now she lies on the cross-roads of the world; and the thought currents and the transforming ideas that moved the western world find lodgment here in the hearts and minds of men. Such a hunger for the scientific thought of the West I have found nowhere else. Beirut is tame to Baghdad in this respect. In the latter city Scientific Clubs are formed. Men and even women go to night schools in order that they may learn about this. They are willing to undergo discomforts in order to learn.

But the Baghdadi left to his own guidance is strangely drawn to the materialistic philosophy of the eighteenth century, which we in the West no longer study seriously, but merely as a matter of history. It is the eastward tidal wave of European skepticism that has struck Baghdad. A contemptuous agnosticism is prevalent among the effendi class. All sorts of books in Arabic and English are available in this city. Baghdad has a book store that is an amazement to all

visitors. I went with some American tourists to Babylon and, looking at the ruins of the Hanging Gardens, one of the seven wonders of the Ancient World, they coldly remarked, "So these are one of the seven wonders." I took them to the Government Bookshop in the Serai and opening their eyes they exclaimed with one accord, "Wonderful! Wonderful!"

The upshot of the whole matter is that these young Moslems get a perverted view of life and of religion, and are not ashamed either to tell you that they have lost faith in Islam. And the pity and the tragedy is that they are not saved and won to the Christian religion, or even to the religious life as such.

Now and then, however, there is a young man who has a real spirit of inquiry, and who in his search finds the truth in the Christian religion. These cases, as one would naturally expect, are rare, but they are very significant, and throw light on a tendency that is very hopeful. These young men make a comparative study of religions, and are broad-minded enough to read the Christian literature.

Two very interesting cases have recently come to my notice. The one is of a young man whom I have not seen nor met, but whose career and family history and life-struggles I had the privilege of investigating. This young man of keen intellect and fine personality and

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THE SUMMER MISSIONARY CONFERENCES

A. V. Casselman

ANOTHER season of Summer Missionary Conferences has just come to a close. It is now possible to look back over the Conferences and in some degree estimate their worth to the Church. The usual eight Conferences were held this year: Frederick, Md., at Hood College; Indianapolis, Indiana, at Bethany Park; Saltsburg, Pa., at Kiskiminetas Academy; Salisbury, N. C., at Catawba College; Tiffin, Ohio, at Heidelberg University; Lancaster, Pa., at the Theological Seminary; Collegeville, Pa., at Ursinus College; Plymouth, Wis., at the Mission House. There are certain characteristics which are common to all of the Conferences and there are other special characteristics which stamp an individuality upon each of the Conferences. It is the purpose of this rather informal account to record some of these things.

In the first place, taking the Conferences as a whole, it is a matter of great gratitude to report that the Conferences this year, for the first time in their history, became self-supporting. Some of them have been self-supporting for years, but others have been gradually coming to self-support, until this year the total result is that of self-support. This has been made possible by carefully watching the expenses and keeping them down to the lowest possible limit without impairing the efficiency of the programs. This result is especially gratifying to the Home and Foreign Mission Boards, both of which are bearing the burden of heavy debts; and the Church at large will be glad to learn this good news.

The attendance at the Conferences this summer, taken as a whole, was just about the same as last year, some of the Conferences registering an increased delegation and others dropping off somewhat. The general financial situation is not quite as good in some sections of the Church as last year, and it was difficult in some sections for young people to secure time for attendance of the Conferences. A number of congregations had money set aside for the sending of delegates, but it was

impossible for the young folks to secure their vacation time at the Conference period. One young man from Ohio gave up his job to come to the Conference. However, there were about eighteen hundred people registered in the various classes of the Conferences, and the number of visitors who attended the classes for several sessions, but who did not register, would increase this number to considerably over two thousand. It is a matter of no small effect upon the Church to have two thousand people studying the missionary problems of the Church in definite class room work.

Another predominating characteristic in the matter of attendance this year is the fact that there were fewer visitors and fewer day registrations. The Conferences are no longer made up of people who come and go. The classes in many of the Conferences varied only two or three in their daily attendance during the entire Conference. This is as it should be. Year by year some delegates are coming for the express purpose of taking a full course of instruction. It is also to be noted that more delegates than ever were sent this year by church organizations. These really delegated delegates make the best Summer Conferences. They come with a definite responsibility upon them which they must discharge upon their return to their home congregations. Because of this fact the delegates at all of the Conferences are more faithful in their class attendance. This is a very hopeful sign and the results in the home congregations are sure to be felt.

Another characteristic of the Conferences this year was the surprising interest of the themes of study. "Latin America" did not, on the surface, seem to be very interesting to the members of the Reformed Church which has no missions in either Central or South America; and the Home Mission topic, "The Slav in America" is touched by the Reformed Church in only a very small way by our Bohemian work. But when the Conferences got into the study of these two sub-

jects, they found them intensely interesting. Over and over again expressions were heard of the absorbing interest of the theme of Latin America which grew as the Conference days passed by. The same can be said of The Slav in America. Those Conferences which were fortunate enough to secure the services of Professor Matthew Spinka, of the Central Theological Seminary, to teach this theme found the study of the Slav most attractive. Everywhere the delegates went home from the Conferences unanimously of the opinion that they had spent a remarkably profitable week in the study of these themes. Latin America seemed nearer and more important than ever before in the thinking of the delegates and the Slav in America came to be not so much a problem to be solved as a friend to be helped. Because of the interest of these things the class work in the Conferences this year was better than ever before. The second period study classes at which the teachers repeated their work, were as well attended as the first classes.

At many of the Conferences, the Morning Bible Hour was taken up by consideration of the theme "Prayer and Missions," using as a basis for the talks Mrs. Montgomery's book on that subject. Many delegates voiced their experience in saying that through these Morning Bible hours they had received special help on this difficult and perplexing theme. The Sunset Services are always a favorite service with the young people of the Conferences. The general theme this year was "Stewardship for All of Life," which was presented to every Conference. It was very interesting to note how the various speakers at the various Conferences presented this theme. The same theme, the same object in view, the same result obtained and yet the method and manner different in every case.

Again this year all of the Conferences were predominately young people's Conferences. The Girls' Missionary Guilds in many sections of the Church were responsible for sending large delegations. The only thing to be desired in regard to this make-up of the Conferences is that of the presence of more

young men. It is becoming increasingly difficult to secure young men as delegates to the Conferences. Most of the young men who come to the Conferences are high school students. They are, for the most part, occupied in a short time summer job of some sort and it is almost impossible for these young men to secure a vacation. However, the young men who did come to the Conferences certainly had a good time. It is to be hoped that next year there will be more of them.

The Frederick Conference came first. This Conference differs from the other Conferences in the fact that the Board of Foreign Missions holds its annual conference with its missionaries in connection with the Frederick Summer Missionary Conference. This brings to this Conference all the members of the Foreign Mission Board and all of the missionaries who are home on furlough and those who are newly appointed. There are never so many missionaries at a Summer Conference as there are at this Conference at Frederick. This is a constant source of inspiration to the Conference and a great satisfaction to the delegates personally in having the opportunity of making the acquaintance of our missionary leaders at home and our missionary workers abroad. One of the most inspiring services to be held at any of the Conferences is the Communion Service and Farewell Service held by the Foreign Mission Board with and for its missionaries on the Conference Sunday. The Frederick Conference is also especially fortunate in having such splendid accommodations for the convenience of the delegates. This seems to increase year by year as the College grows. The campus is more attractive than ever and the dormitories more comfortable. The great dining room is a source of enjoyment to all. The Hood College farms furnish all there is to be desired in good fresh food and the famous Maryland way of preparing and serving it leave nothing to be desired. The attendance at Hood this year was larger than ever.

The North Carolina Conference met this year under some handicaps, but also under very favorable circumstances. For the first time the Conference was held in

the building of the new Catawba College at Salisbury, North Carolina. The College buildings were not completed, but, nevertheless, when compared with the old buildings at Newton, the accommodations were superb. There was plenty of fine dormitory space for everybody. Some of the instructors, who had been to Summer Conferences for many years, said that they never had better accommodations than those provided at Catawba College this year. Work was in progress on the buildings, but some of the large corridors and halls furnished splendid places for class room work. The attendance was the largest the Conference has ever had. There is a great deal of local pride in this North Carolina Conference and the personnel of the delegates is more varied than any other Conference. Next year the buildings will be completed and the North Carolina folks are looking forward to the finest Conference they have ever held at that time.

The Conference at Bethany Park is handicapped because of the lack of one of the Church's educational institutions in that territory for housing the Conference. The experience of the past has shown that Conferences always prosper best when they are held in one of the institutions of learning of the Church where the school atmosphere predominates and where the Conference feels at home. This is impossible for our Indianapolis brethren. The accommodations at Bethany Park are not all that can be desired, but nevertheless a very splendid Conference was held there this year. The great problem before our Indiana folks is the securing of the best possible place for the holding of this Conference. A fine place, centrally located, would enable this Conference to become one of the most interesting of any of the Conferences. The Conference Committee, as well as the Department of Missionary Education, would welcome suggestions from anybody as to a more desirable location for this Conference than Bethany Park. If the buildings of some educational institution could be secured for this purpose, the future of the Conference would be assured.

The Tiffin Conference was its usual splendid self. The registration was not

quite as large as last year, but that in no way affected the success of the Conference. The Tiffin Conference is the most studious of all of our Summer Conferences. The delegates attend the classes with almost perfect regularity. The records show that this attendance varies very little from the beginning to the end of the Conference. The delegates do a great deal of real study and the class room work of this Conference is of a very superior type. The "stunt afternoon" at the Tiffin Conference is really a serious dramatization of various forms of missionary expression and was of very high type this year. The churches of Tiffin also support the Tiffin Conference as few other local churches support a Conference held in their midst. Rickly Chapel is filled with members of the Tiffin congregations at all of the evening platform meetings of the Conference. At no other Conference are there such large public meetings as at Tiffin. The Tiffin Conference was very fortunate this year in having the Board of Home Missions hold its annual meeting at Tiffin at the time of the Conference. In this way the Home Mission leaders of the Church were all present at the sessions of the Conference. It was a fine thing for the members of the Conference to meet the Home Missionary leaders of the Church and hear their addresses. Another very interesting thing at the Tiffin Conference was the breaking of ground for a new college building. The Board of Home Missions and the Conference delegates met out on the site for the new "Commons" one afternoon of the Conference and there formally broke ground for the new building. It is hoped that the Conference next year will break bread in the new building rather than break ground for it. Altogether the Tiffin Conference was a thoroughly enjoyable occasion.

The Kiskiminetas Conference was somewhat smaller than last year. But what the Conference lacked in numbers when compared with the preceding year it made up in the quality of the delegates. The Kiskiminetas Conference did the best work that it has ever done this year. Dr. Theodore Herman, of the Lancaster Seminary, who has been

participating in the Summer Conference work for many years, and who had charge of the Bible Hour and the Class in Religious Education at Kiskiminetas this year, said that this Conference was the best Conference he had ever attended. When the writer left the Conference to attend another, one of the school authorities said to him, "We have never had a finer group on the campus than your conference this year." Kiskiminetas is an ideal location for a Summer Conference. The campus of the Academy is in many respects the most delightful place for a Summer Conference that is afforded the Church. No matter what the weather is elsewhere, it is sure to be comfortable at Kiskiminetas and this year was no exception. Good food, good accommodations, good sport, splendid class room work, fine music, and splendid assembly meetings make Kiskiminetas an ideal Conference.

The Lancaster Conference was its usual success. Things were pretty well torn up around the educational institutions at Lancaster this year. The Seminary chapel and class rooms were not in condition for use by the Conference on account of the extensive improvements being made to the buildings. The college buildings were not accessible because of the great building program in operation on the college campus at the present time. So the work of the entire Conference was transferred to the Academy where all the meetings were held and where all of the class room work was done. In some respects this was a decided advantage. The whole Conference was together in one building for the whole forenoon's work. This gave a compactness to the real work of the Conference which was no small help. The delegations at the Lancaster Conference were more representative than ever before, reaching way up to Rochester and Buffalo. There is one fine thing about the Lancaster Conference: it always stays to the end. Some other Conferences sort of dwindle away the last afternoon or evening. Not so the Lancaster Conference. The conclusion of the Lancaster Conference was

the most impressive that we have ever had. The Conference was exceptionally fortunate in having Dr. Christopher Noss arrive home in Lancaster on his furlough during the days of the Conference. There was also present Rev. Mr. Jo, of Fukushima, Japan, who had just come to America and whose first contact with the Church was at the Lancaster Conference. Immediately he was a great favorite with the Conference. Then Professor Spinka, of Central Theological Seminary was at his best. The closing evening of the Conference was an impromptu affair. As Miss Gertrude Hoy was prevented from making the address scheduled for that evening, Rev. Mr. Jo made a speech in Japanese which was interpreted by Dr. Noss, after which Dr. Noss made a short address on the evangelistic work in Japan. After the platform meeting, Dr. and Mrs. Faust, Dr. and Mrs. Noss, and Rev. Mr. Jo gave us a "Japanese Stunt" out on the seminary campus under the electric lights. After this delightful affair, the Conference formed a circle and concluded with this exceptional service: the singing of "Blest Be the Tie That Binds"; the benediction in Japanese by Pastor Jo; the benediction in Bohemian by Professor Spinka, and the benediction in English by Rev. John Noss, the Conference Chairman, and the singing of "God Be With You Till We Meet Again." That concluding service will never be forgotten by the delegates to the Lancaster Conference this year.

Collegeville was an unqualified success. The number of delegates was considerably larger than last year. One of the finest combinations of instructors and speakers we have ever assembled at a Conference made up the program. No Conference runs more smoothly or more like a school than the Collegeville Conference under the expert leadership of Rev. Henry I. Stahr. Because of this, the usually fine class room work at this Conference was done this year. For the first time the class rooms at Collegeville were not large enough to accommodate the classes without carrying in extra chairs and packing them to the positive limit. The music at College-

ville is splendid, owing to the fact that there is always a good pianist and a good organist to preside at the instruments in Bomberger Hall. The combination of piano and organ assures fine mass singing. This year the Musical Director, Professor Rees, of Allentown, had an added attraction in that he brought down from his home city to the Conference the Beethoven Octette, of which he is director. This Octette gave a very fine vesper song service on the Conference Sunday. The campus at Collegeville was never more beautiful nor comfortable than this year. There are more out-of-door meetings at Collegeville than at any other Conference. The great bonfire and "doggie roast" on the athletic field is not the least enjoyable of these out-door meetings. All in all, to use the expression of one of the delegates, "Collegeville was great this year."

The Mission House Conference is in a class by itself. It is different in many ways. It is held out in the open country with no city attractions around it. It is the "whole show" itself. The Conference owns a great tent, seating five hundred people, in which the larger classes and the general assembly meetings are held. This Conference is more dependent upon good weather than any other Conference. The weather in Wisconsin is ideal when it is ideal. It was ideal this year. Last year it wasn't! Those who attended the Conference last year and remember the pools of water standing around everywhere and the rain every day and the mosquitoes that were like the sands of the sea in number, could better appreciate the fine weather we had at the Conference this year. It is a marvel to those of us who attended the other Conferences to find the Mission House people serving such wonderful meals as we had this year at just half the price of those at most of the other Conferences. This year the dining room service was especially good. The Mission House Conference comes to the Conference in automobiles, that is, they come farther than the delegates to any other Conference. There were delegates there from Ohio, Kentucky,

Missouri, Kansas and Nebraska—all of whom came in their machines. The music of the Mission House Conference is in a class by itself. Both English and German are of the highest type. The Conference choir was composed of thirty-six people that rendered some of the finest standard anthems. A very interesting musical touch was that of three Indian songs sung by David Decorah, our pastor of the Winnebago Indian congregation at Black River Falls, Wisconsin. One of the delegates to the Conference was Miss Helen Stacy, a daughter of John Stacy, one of the first converts of our Winnebago Indian Mission work. Miss Helen is a graduate of the Winnebago Indian School at Neillsville, and of the Neillsville High School. Dr. J. C. Leonard, President of General Synod, was present at this Conference, having charge of the Sunset Services and making one of the Sunday addresses. It is the policy of the Mission House Conference to secure some outstanding leader of the Church every year to come to the Conference in order that the delegates of the Conference may become acquainted with the leaders of the Church. This is the only one of the Conferences in which one class is conducted in the German language and one evening given over to a German service and one of the Sunday services conducted in the German language. The outreach of the Mission House Conference is farther than any of the other Conferences and it is to be doubted whether any Summer Conference tells more for the development of the missionary enterprise in the Church constituency. There are always plenty of good times to be had at the Mission House Conference. There is plenty of sport and recreation and the annual excursion to the neighboring lakes is enjoyed by all. Another meeting combining social fellowship and fun with the work of the Conference is the picnic lunch, which is served on the bank of the Sheboygan River at the edge of the Mission House campus. After the lunch the Sunset Service is held on the banks of the River.

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The Woman's Missionary Society

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EDITORIAL

SHALL WE CALL IT FINISHED?

IN August the members of the Woman's Missionary Society completed "Ming Kwong." Each chapter emphasized successive epochs of missionary progress in China. The author could have selected no better method of treatment for her text had it been written primarily to prepare us for the further study of China as it develops day by day. Nothing but the sleep of oblivion should keep us from wanting to know what is taking place in China and the attitude of the United States to China. It seems that never before have the relations of the United States to a foreign country been so freely discussed. President Coolidge, in his vacation-weeks at Swampscott, mapped out the Administration's program on China. The President considered the subject of sufficient importance to use his vacation to plan a program. Surely we, who have sent our missionaries, built churches, hospitals and schools for the purpose of giving Christianity to the Chinese, will follow with anxiety every decision of Congress which affects our relations with China.

The interest which representatives of the Christian Church manifest in conferences called to discuss relations with China indicates the concern we feel for China as she passes through her dangerous days. Entirely different are these conferences from those attended by missionary groups a few years ago. At that time the address by the missionary and the close-up view of denominational accomplishments frequently left a too closely focused picture. To understand the changed character of the conferences, take for example the conference

at Johns Hopkins, September 17-20, to discuss America's Relations with China. It was composed of men and women representing international affairs—business, education, foreign missions, women's movements, etc. Among those who took part were Bishop Logan Roots, of China; Dr. A. L. Warnshuis, Secretary of the International Missionary Council; Father John A. Ryan, Director of the National Catholic Welfare Association; Charles R. Crane, formerly United States Minister to China; President Wilbur, of Stanford University, brother of Secretary of the Navy Wilbur. Foreign Capital in China was represented by James A. Thomas, Vice President of the British-American Tobacco Company, and E. Stanley Glines, of Shanghai. From the National Board Y. W. C. A., Mrs. Robert E. Speer, Mrs. John Finley and Mrs. John D. Rockefeller attended.

When men and women such as these get together three days for mutual study and exchange of information there is likelihood of getting a comprehensive view of the subject under discussion.

In the September *Survey Graphic*, Chester H. Rowell, editor and publisher of the Fresno Republican, gives an account of the Institute of Pacific Relations held during July in Honolulu. The fullness with which he reports on the internal problems of China, the attitude of the Chinese representatives at the Institute toward their problems, the pending adjustments in its foreign relations—is significant of the importance he attaches to the subject. He says, "The Chinese members of the Institute included

some of rare personal charm. They were nationalists, idealists and patriots—representative rather of the future than of the present of their immemorial civilization."

The director of the mass-educational movement in China, James Y. C. Yen, told of the stupendous attempt in a single decade to teach two hundred million now illiterate people, young and old, to read and write, and to supply them with a language, literature and newspapers. The director said "China will not go back to the empire: is not fitted for the republic. The only remedy is to make it fit. This means, of course, reading and writing that there may be a diffusion of information. An army of forty thousand volunteer teachers has been organized and plans are made to expand

this army of unpaid teachers to ten millions."

The unparalleled activity of the heaven which is evolving a new China challenges the Reformed Church to survey its mission stations established during the last twenty-five years. The quality of teaching and service must be superior in our Christian schools, colleges and hospitals until such time when Christianity shall be an integral part of the life of the mass of China's inhabitants. With the basis for understanding the history of Christian missions in China laid by study of "Ming Kwong," we should be able to think clearly on Chinese issues and the obligations of Christian Countries to the republic in distress.

THE GLAD-HANDERS

THIS is what they are, real "glad-handers." They are extending a welcome and help to the newly arriving immigrants in the name of the Church and its Lord. Names of immigrants have been sent to them with the request that an effort be made to connect them up with the church of their choice. These brief reports sent back to the office speak well both for the service and the spirit of co-operation of the pastors.

"I am impressed with this method of keeping in touch with the new arrivals in our country. I think this family will come into church life as a result."

"Were surprised and quite pleased to find the church followed them with her motherly interest."

"I think this is a fine procedure and I will be very glad to look after any references here."

"This is my first contact with your Council, and I want to acknowledge my appreciation of your splendid work."

"Mrs. Goodwin has moved to Carrick, Pa. I am dropping a line to the Rev. C. E. Ludwig, pastor of the Presbyterian Church of Carrick."

"They seemed very appreciative of the attention and promised to associate themselves with our church work and life."

"These people assured me that they greatly appreciated the kindness and helpfulness of your representatives."

"Member of Methodist Church and had letters of introduction to local pastor; gave necessary information to put her in touch with him."

"Catholic family. They appreciated visit. He has found a church home in a nearby Catholic Church. We are calling to the attention of Father Butler (a fine Catholic man) all we know of this family and asking him to co-operate in obtaining him employment. The fact he is a Catholic does not prevent our attempting to secure employment for him."

Information concerning new arrivals is secured from Europe and Ellis Island. The Traveler's Aid and many of the welfare workers on the Island co-operate generously in this. The name of the newcomer is sent on to the pastor of the church of his choice where known. Approximately 800 names per month are now being sent out. With proper co-operation this number will be increased.

The Home Missions Council and Council of Women for Home Missions are heading up this work through their Bureau of Reference for Migrating People. It is supported financially by the

Home Mission Boards co-operating in those organizations. The reader may be helping to make this splendid service possible through his gifts to church benevolences, though not all of the 47 constituent Boards of the Councils are as yet designating support for this service. The Woman's Missionary Society of General Synod contributes annually to this service.

If pastors receiving such information, even where church preferences are not certain, will all co-operate as those quoted above co-operated, this "bread cast upon the waters" will return in varied ways to the advantage of the Kingdom and the churches involved.

This is a long service chain. Every link plays a vital part. The hook is at 156 Fifth Avenue, New York. The links are widely scattered. The chain will be strongest if links and hook are not disconnected through neglect or indifference.

THEY WHO WAIT

IN a western Ohio city a woman is praying, working and waiting—not for anything she has asked for herself, but for what she has asked for others. Those others who are waiting—and who are these? The little children in China and little Japanese children in San Francisco, who can go to the Christian Kindergarten on one condition; Winnebago boys and girls for whom there is no room at present at the Indian School at Neillsville; mothers and children from foreign countries who need American and Hungarian deaconesses to help them get fitted into American Christian life; leaders of our southern and western churches who have struggled to maintain the Reformed Church—struggled almost to the limit of their endurance; missionary teachers whom we have sent to Japan and China—these are the ones who are waiting to know what the thank-offering of the Woman's Missionary Society, including the Girls' Guild and Mission Band, will be. The thank-offering expression of about twenty-three thousand—should it reach \$70,000? Unless it does, some of the waiting ones must keep on waiting.

A SONG FOR BEING BUSY

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

—*Junior Life.*

THE NEW STUDENT SECRETARY

Miss Greta P. Hinkle, Reading, Pa., will succeed Miss J. Marion Jones as Student Secretary of the W. M. S.

Miss Hinkle was graduated from Ursinus College in 1921. She has had practical training for Christian Service through her home Church—Faith. Reformed, College "Y" activities and Daily Vacation Schools.



GRETA P. HINKLE

FASHIONED IN A CZECH MISSION IN CHICAGO

WE clipped the following from a Chicago Daily, "Picnics—assorted sizes, by rail or auto. Your choice of hosts or guests." The daily goes on to say that there really is no such placard above the desk of Miss _____, in the office of the Chicago Council of Social Agencies, but just the same that is the business of the Secretary. Her mission is to supply guests for those who are eager to be of help to poor families whose income does not permit of outings, or to furnish hosts for those who apply for the trip.

Looking back the length of a generation, we find nothing to compare with the above, except the love which reached out from those who served in city missions. The story we tell is of a life fashioned in a Chicago Czech mission.

Were we to name the man, fashioned in this city mission, you would be able to find his name among the foremost educators of Chicago. In the summer you could find it on the sailing list of some European-bound vessel, for each summer, at the special request of President Masaryk, he goes to Czechoslovakia to interpret for the educators of that country the public school system of the United States.

He came to the United States, carried here in his mother's arms. He was "mother's baby" when the Bohemian family came to Chicago. Those who saw the family on that bewildering day when they reached the big city, knew that the baby was not of the silver spoon, gold dollar or book class. He was just the youngest in the immigrant family. If, when a baby, he didn't reach after the silver spoon, the gold dollar or the book, as a small boy he knew how to sling a brickbat or a stone, and with them he was as handy as any boy in the alley.

The corner mission had no "picnic brokerage plan," but occasionally the missionary teacher would gather six or a dozen children for a bus ride on Washington avenue. For convenience let us call our boy Frank. On the corner of

Washington avenue and Cicero street is where he waited for the bus. The corner holds a thrill for him today, for there he had his first and most exciting life experiences. Only those who know what it means when a boy, dressed in his clean clothes, with hair combed smooth and shiny, stands on one foot, then on the other, turns his toes in, turns his toes out, then plunges his little rough hands to the bottoms of two good strong pants' pockets—as though he was diving for something at the bottom of the sea—I say, only the initiated can know the strain of waiting for a first bus ride. When he was on the bus anyone could see that he was absolutely absorbed in what he was seeing. For the first time he saw beautiful houses, lovely flowers and children—children so different from those in his street. What he had seen occasionally in picture books, he was seeing with his own eyes. A new world was unfolding. From now on he would look at pictures for the things he could not see with his eyes and he would know that they really were true. From the day of the ride on Washington avenue, Frank's life began to be fashioned at the mission. The missionary did the things for Frank which a boy's mother likes to do, but Frank's mother did not understand American ways.

We hardly know how to tell about the fashioning: it was such a normal process. After the experience on the bus, Frank showed confidence in the missionary and she began to direct him in his school relations, his studies, his pleasures, his associates, his vacation employment, his high school activities, his self-help in college, his religious life.

When finally he paused in his career with an A. M., and a good position awaited him, he looked back and knew the bus ride on Washington avenue had been the parting of the ways for him. With an humbleness that was full of reverence he said to his missionary friend "truly I was fashioned in a city mission."

CHAUTAUQUA

THERE are no idle moments at Chautauqua, but in the near idle moments, a soliloquy on metaphors might be delightful recreation. Smiling waters, nodding trees, whispering leaves, caressing breezes, benignant skies, soul's rest, mind's stimulant, Arcadia with humanity at its best, and so on, ad infinitum. Being at Chautauqua is a literal translation of that beautiful melody, "Land of the Sky Blue Water," a veritable attaining to the mountains of hearts' desire.

The Home Missions Institute conducted by the Council of Women for Home Missions under the leadership of Mrs. John Ferguson, president of the Council, stands high in scope of importance in the annual Chautauqua program. This fifteenth institute was replete with good things, truly a flow of reason and feast of soul. The events of the program were carried out in the amphitheatre, Smith-Wilkes Hall, the Hall of Philosophy, and the Missions House.

First in importance at Chautauqua are the programs in the amphitheatre, an open air building seating 8,000 people, and often having every seat in that vast building occupied. Since the Chautauqua Association helps the Council of Women for Home Missions finance the speakers and programs for the amphitheatre and also makes possible the program planned by the Home Missions Institute Committee, it is requisite that the lectures and entertainments given in the amphitheatre must, while missionary in teaching and intent, be along the broadest cultural lines and emphasize humanity's needs and problems as effecting national welfare and the upward growth of man in world relations. Among the prominent speakers appearing in the amphitheatre on the Home Missions Institute program were Judge James C. Cropsey, of the New York Supreme Court; Miss Agnes Tout, author and lecturer; Mrs. Mabel Willebrandt, of the U. S. Department of Justice; Dr. G. Clyde Fisher, Curator of American Museum of Natural History, New York City; Rev. Kenneth D. Miller, author of "Peasant Pioneers," and

director of Jan Hus House, New York City; Dr. Chaming Tobias, Secretary of Colored Work Department of the National Y. M. C. A.; President Henry L. Southwick, Emerson College, Boston; Mrs. Ruth Mongey Warrel, directing the pageant, "The Kingdom of Love," Prof. H. Augustine Smith, directing the musical program, The Home Land in Song and Worship. What a pity that, for the satisfaction of the writer, there is not space to discuss the bearing on Home Missions of at least some of these lectures.

In addition to the program in the amphitheatre each afternoon, in the Hall of Philosophy, at 4:15, we listened to a lecture from one of our home missionaries, truly instructive in the actual work the denominations are carrying on in the home mission fields. Included in the list of speakers were Miss Florence Quinlan, who gave us a comprehensive view of Alaska and its possibilities from the Christian standpoint; Rolling Thunder, on work among the Five Nation Indians; Rev. Scorpienti on work among Italians.

The study classes were under the leadership of Mrs. Dan. B. Brommit, of Chicago, Mrs. Stearns, of St. Louis, educational director for the Disciples of Christ, and Miss Maude E. Bradley, teacher of the junior book and junior methods. Mrs. Brommit, who taught the book, "Peasant Pioneers," had just returned from a study of the Slavs in Slavic Europe. It was a rare privilege to participate in her class. Mrs. Stearns' series of lessons in methods were of great value to all who had the opportunity of studying with her. It was a source of deep regret that the writer was unable to take the work in Miss Bradley's class, but her instruction and directions in poster making were intensely interesting.

In the Hall of Missions, Mrs. Silverthorn, president of The Federation of Women's Boards of Foreign Missions, gave five lectures on the book, "On Earth Peace."

A last word must be given to our own denominational house purchased a year

ago. Any member of the Reformed Church will be filled with just pride, when, during a visit to Chautauqua, he finds among the Denominational Houses and Missionary's Rest Homes, a Denominational Home of his own that measures up with many of the other homes.

Unending praise and credit is due those who had the faith and vision, the pride in their denomination, to undertake a venture that will endure while Chautauqua, the city of visions and faith, endures.

MARY M. LEVY.

THE CZECH FARMER OF THE NORTHWEST

(For the November Program of the Woman's Missionary Society)

"THESE help build America." The words keep ringing over and over as I recall the observations of a friend with whom I travelled through a portion of Western Wisconsin. He pointed to buildings—supposedly house, stables, outbuildings, grouped as though they belonged together. He called them farm buildings. I looked for signs of cultivation. The new highway over which we were driving had every sign of just having been cut from the farms through which it passed. This helped me realize that I was seeing the most interesting thing in history—the beginning of an organized community. After slow driving and close observation, I carried away the impression that the farms were in the stump-removing stage. That was several years ago. No doubt by this time several seed-sowings and harvests have changed the appearance of the section. What we saw as we drove along the new highway was the taking up of new farms by Bohemian peasant tenants or owners who bought the farms on easy-payments.

A few years ago the Federal Government appointed a commission to study "The Immigrant in Agriculture." A number of Bohemian communities were surveyed. Could we attach to the report a background clothed with the human element which goes into the buying of the farms we might see—sitting by a smoky kerosene lamp or in the fading evening light—a Bohemian workman reading the newspaper, printed in his own language. He is more than reading—he is poring over it—drinking in the alluring advertisements of farms which, the real estate agents say, abound in everything which the land-hungry heart desires. (The Bohemian or

Czech peasant is not at home in the surroundings of an industrial city). He is sick of Bubbly Creek with its odor, the Chicago packing house or the pearl button factory. His desires begin to soar—he sees his children regain their rosy cheeks, his wife with her garden patch—with all the money he can raise, he leases or buys a farm on the strength of the agent's smooth phrases. Had he seen it, he might not have bought it. When, with his family, he reaches the place he finds where the agent failed to tell the disadvantages.

As we passed the farms and noted the desolate outlook, my friend said, "Any-one but a Bohemian would throw up the whole business, but he will stick." These farmers have helped to build the Northwest. Four-fifths of the 18,094 Czech (Bohemian) farmers of the first generation in the United States migrated to Wisconsin, Minnesota and Iowa. No better, more intelligent, more progressive farmers are found anywhere.

A high percentage of second generation Bohemians, who left the farm, have attained distinction in the professions and in business. Their names are familiar through their achievements, but too few people know of the Czech strain in their blood. The home-mission study this year may serve to awaken our appreciation for the sterling characteristics of the Bohemian "Peasant Pioneers" who have come to live in the United States. (Bohemia is now the Republic of Czechoslovakia).

As an example of the type of men to whom we referred in the preceding paragraph, we have selected Wensel Morava, the first student of Bohemian parents to graduate from the University

of Illinois. From the farm at Muscoda, Wensel went to school until he was fifteen years old, when he was apprenticed to a cabinet maker. After learning his trade, he prepared for and entered the University of Illinois. When he was graduated people were slow to give him employment. His first position of responsibility was as draughtsman in a machine shop, where he remained five years. A stamp mill was being projected for the Black Hills and he was sent to superintend its erection. His success in that capacity was the lever which made him sought and from then on he advanced until he organized the nationally known Morava Construction Co., Chicago, of which he is the President.

To name the men with National reputations who were born of Czech parents and reared on farms in the Northwest, would be interesting, but the list is long. We must not, however, close without speaking of the work of the Reformed Church in the United States among the Czechs or Bohemians. Dr. Kenneth D. Miller in "Peasant Pioneers" enumerates eight nationalities under the general head of Slavs. Of these nationalities the Czechs is the only one for whom the Reformed Church in the United States has missions. Our most prosperous Bohemian Mission is at Cedar Rapids, Iowa. The church and parsonage are beautiful and substantial and the Bohemian pastor ministers acceptably to a large group of Bohemians in Cedar Rapids and in the surrounding country.

Many national strains are being woven into the history of America. As the drop of dew reflects the colors of the rainbow, may the day come when, through Christian missions, each national strain may reflect the image of God.

CANNED CHILDHOOD

BENEATH the label "Oysters,"
"Shrimps,"

Or "Beans," or "Peas," or "Corn,"
Is canned a pound of frolic missed

Upon a summer morn:—

Lost fun and frolic, soldered tight
Where no child finds them, morn or
night.

A pound of health, a pound of strength
From cradles snatched, we find:
A pound of young intelligence
Robbed from a childish mind.
Packed here together, snugly fit
Teresa's eyesight, Tony's wit.

And wasted sunshine here is canned,
With wasted smells of flowers:
The wasted sparkle of green fields
Washed bright by early showers,
And pleasant scampers never run,
And shouts unheard in breeze and sun.

Yea, in the cans are voices hid
Of little sons and daughters,
That should be singing "London Bridge,"
"I spy" and "Sally Waters."
"Where oats, peas, beans and barley
grows
'Tis you nor I nor nobody knows."

Come buy, my fellow-countrymen!
Canned childhood's selling cheap,
And what though little Jack should tire
And fall too fast asleep?
There's work for little Marianne—
Come buy sweet childhood by the can.

SARAH N. CLEGHORN.

Program:—Farm and Cannery
Migrants. Council of Women for Home
Missions.

(Continued from Page 464)

Taken all in all the Conferences this year did more real work than ever before. This result is due in no small measure to the earnest, hard-working, enthusiastic Conference Chairmen and leaders. Conference teachers never worked as hard nor taught as many people as those who gave their labors so freely this year. The thanks of the entire Church is due these people who prepared for their work in the Conferences so conscientiously and so faithfully and rendered their services so freely and so well. But the final success of the Conferences this year is yet to be determined. If there flows back to the churches a stream of missionary knowledge and purpose which proves to be a source of assistance and inspiration to the congregations in their efforts for the extension of the kingdom at home and abroad, then and only then can we count the Conferences a complete success.

JUBILEE YEAR FOR THE WOMAN'S MISSIONARY SOCIETY OF THE EVANGELICAL CHURCH

Rev. B. H. Niebel, Executive Secretary of the Evangelical Church, has contributed A Jubilee Year Memorial, "The Superlative Value of the Woman's Missionary Society" in the September *Evangelical Missionary World*. He reviews the history of the organization beginning with the first local society in Philadelphia. In historical data, the Woman's Missionary Society of the Evangelical Church, and the Woman's Missionary Society of General Synod

have many things in common. With a difference in their organizations of but a few years in point of time, a constituency among country churches and the difficulty of making the pastors feel the necessity for distinctive women's missionary organizations, the Woman's Missionary Society of General Synod gives with a most sympathetic understanding the congratulations and good wishes for a happy Jubilee.

WHAT HAS MIYAGI JO GAKKO DONE FOR ME?

THE girls in the College Department were told to write compositions on the subject used as the head line of this symposium. The following excerpts from the compositions tell some of the things for which the girls have expressed appreciation.

Before we quote from Tsuihida Shizue's essay we want to introduce her. She is the daughter of the pastor in Morioka, not a brilliant student but a very capable Club leader. Ever since she entered the college department she has had a club of High School girls.

"When I sit at the table and think what Miyagi Jo Gakko has done for me, I feel that a voice whispers in my ear, 'Remember now the Creator in the days of thy youth.' Our Miyagi Jo Gakko gave me many important lessons in Literature, English, Music, Arithmetic, Geography, History and other things, but at the same time she gave me the most important breath for my soul. The beautiful school and her warm atmos-

phere let me know our Creator in my girlhood. A young bud of faith which shot in my heart, grew by the warm sunshine and the gentle rain. Our lessons are the sunshine for my bud and the kindness of all the teachers and friends are the rain which gives the gentle comfort for my bud. We must stand for Miyagi Jo Gakko, shining our own inward light upon the way to heavenly Jerusalem."

Iinuma Chie is the President of the Y. W. C. A., although she became a Christian only last year. Last summer she wanted to attend the Y. W. Student Conference at Gotemba, but was afraid to ask her father for money. She came to the Y. W. Cabinet and asked us to pay part of her expenses so that she could tell her father she had a "starter." We had already selected our delegates and told her we did not think we could do it as it would be a bad precedent. She evidently *wanted* to go for she braved her father and he gave her the money. When the girls started for the Conference it seemed as though most of Iinuma San's relatives were at the train to see her off. In her composition she says:

"Did I think to get something else but to learn the English language when I entered Miyagi Jo Gakko? To learn English—that was my only aim. It is more than three years since I came to the school. What have I gotten from her? What has it done for me during these years?—It has taught me some amount of the English language, some



MAIN BUILDING OF MIYAGI COLLEGE

The cherry tree in blossom is said to be one of the most beautiful in Sendai.

foreign customs and manners, and many other things that I cannot mention now. Above all things there is one which I cannot forget all through my life, that Miyagi Jo Gakko gave me some vital strength by showing me the heavenly Father."

Imaizumi Tobi has the distinction of being a second generation student in the Miyagi Jo Gakko. Her mother was one of the first pupils. The mother is dead and Imaizumi San has been a pupil for eight years. Her home is in Sendai. Her father is one of the prominent physicians, operates a hospital and is reputed to do a great deal of charitable work. Imaizumi San is the vice-president of the Y. W. She is a very capable, promising girl. We quote her entire essay:

"When I was a pupil of the primary school, there was something to attract my attention at the underpart of show window of Fukuin Shoten (This is a Christian book store backed by our Mission. H. E. B.) on my way to the school. It was not a lovely doll, beautiful flowers, a fine book, but it was several words written in large Japanese characters. 'Na ku te na ra nu mono,'—the indispensable things.

"On my way home from school at all times when I saw these words, I laughed at it.

"'Look, look.'

"'What?'

"'Can you read those words?'



MIYAGI COLLEGE GIRLS AT THE Y. W. CONFERENCE AT GOTEMBA

"'Oh yes, I can. The indispensable things. What's that?'

"'Well, can you buy rice and bean cakes from that store?'

"'No, no. It doesn't sell such things. It is a book store, you see. Why do you ask such a foolish question?'

"'But look at it. The indispensable things are rice, water and bean paste, aren't they?'

"Thus I talked a lot of nonsense about the words with my friends. Truly at that time I didn't know more necessary thing than rice. If I had not entered Miyagi Jo Gakko surely I would not be able to understand its meaning forever. Miyagi Jo Gakko gave me not only the knowledge to understand its meaning, but also the very indispensable things.



ANNUAL
ATHLETIC
DAY
AT
MIYAGI
COLLEGE

"Now when I look back upon all the benefaction and the indispensable things which Miyagi College gave to me during these eight years, there are too many to express in a few words. Therefore recalling the blessing of the school to me, I'll tell a little about the indispensable things which are the greatest present given to me by M. J. G.

"Everybody demands truth, beauty and good. When we meet a great man we are greatly moved by something of his unconsciously. How fortunate I am that I can worship Christ, the great man of character, in the youth. The ideal of us, the Christian, is to be influenced, to be saved our souls by Christ and to spend our lives having the high standard in our minds.

"Indeed, we, the students of Miyagi College, receive the great blessing of God. While the students of prefectural schools are not growing in the free atmosphere and are not given the indispensable things, we have many chances to believe God. Recalling the blessings of Miyagi Jo Gakko, we will try to build a fine character."

A few months ago Yamagata Fumi was baptized. She is an ambitious girl,

exceptionally bright and a leader in her class. Her acceptance of baptism will have a wide influence among other students. She refers to her changed life in her essay:

"As I live in Miyagi Jo Gakko so near that sometimes I forget to feel and to thank it for the great favor which is given to me. But whenever I think deeply that if I didn't enter this school, I would still be walking in darkness. Indeed God, through this school, changed my dark life into the new life which lives in the light of God.—

"I will tell you one more thing for which I always thank Miyagi Jo Gakko. In this school I associate with some foreigners. This is a great thing which will broaden my spirit, because I can have a chance to know them deeper and better. Truly this school has given me a hint to solve tangled National questions. I have been taught that to be friends with true love which Christ shows us is a great key between nations, especially between Japan and America. Indeed thus M. J. G. has given us many things in the spiritual side as well as the intellectual."

STEWARDSHIP MEDITATIONS

Second in the Series

By Wilhelmina B. Lentz

Topic—Man the Steward, or Partner.

Scripture Thought—"All that we have is Thine alone a trust, O Lord from Thee." The Scriptures are full of references regarding man's partnership or trusteeship. Do we realize our duty as such?

Matt. 18: 23.

Luke 16: 2.

Romans 14: 7-12.

Prayer Thought—Since we have been chosen as partners in this, the Lord's work, may we accept the opportunity and responsibility and do our part well.

Question—What is the object of stewardship?

Answer—"Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized in order to be fully Christian."

"How much owest thou?

For years of tender, watchful care,

A father's faith, a mother's prayer,

How much owest thou?

"How much owest thou?

O child of God and heir of Heaven,

Thy soul redeemed, thy sins forgiven,

How much owest thou?"

Prayer Calendar.

PACIFIC COAST CONFERENCES

WE have followed with interest the program-announcements and the later releases of the First Missionary Conference at Mills College, California. In June the Cabinet of the Woman's Missionary Society received from Mrs. Paul S. Raymond, Chairman of the Mills College Conference Board, the request that we appoint Mrs. Edward F. Evemeyer an official representative on the Board. The appointment was made. The report which has come to us of Mrs. Evemeyer's important contribution to the success of the Conference is very gratifying. Not only is it gratifying to the members of the Woman's Missionary Society, but it has large significance to the increasing proportion of Reformed constituency who believe that Church extension and interdenominational contact in the area of our Pacific Department is a new challenge to the Home Mission Spirit of our denomination.

Going back to Mills College. This oldest Woman's College in California, with its picturesque campus, its imposing tower clock and its lake—Lake Aliso, surrounded by sheltering pines, eucalyptus and live oak—gave ideal conditions for a season of spiritual uplift. The advance announcements of a conference to be held at this beautiful spot produced a stir. Everyone who knew the surroundings rejoiced over its advantages, although some persons were inclined to question the wisdom of an additional conference within what might be considered Mt. Herman territory. The success of Mills College justified the advance.

Mrs. Evemeyer was Director of Young Women's Work. From the enthusiastic reports which have come to us, we almost participate in the Opening-Day Service. On the steps of the tower we see Mrs. Evemeyer; about the tower are the several hundred girls. She has selected the tower, crowned with seven bells named after the fruits of the spirit, as a symbol of the Mills College Conference in the lives of the girls. The clock is striking the hour. As the refrains of the

deep-toned bells die in the distance she begins her series of tower talks on "The Bells of Goodwill."

There is too much to attempt to describe or narrate the events of the week, but with each occasion, Mrs. Evemeyer seems to have linked the romance of the surroundings with the objective desired.

The Garden Party at four o'clock on one of the afternoons featured an out-of-doors pageant written by Mrs. Evemeyer for the occasion. The International luncheon was a great success. Seven nationalities were present and participated.

The registration was 406. Mrs. Evemeyer was the only Reformed woman present.

From Mills College Conference, Mrs. Evemeyer went to Idyllwild Camp, beyond Riverside, where the Southern California Council of Religious Education has established a "camp" patterned after the great interdenominational training schools at Lake Winnepesauka, New Hampshire; Lake Geneva, Wisconsin, and Glen Cove, Colorado. Mrs. Evemeyer, in response to an inquiry, says, "I felt it was unique that the Reformed Church could enter on the ground floor in this splendid new project, so I accepted the invitation to become a member of the faculty." Mrs. Evemeyer delivered ten addresses on ten successive days upon the general subject "The Castle of Life." Her subjects were:—"The Castle of Life" or "The Importance of Youth."

"The Foundation of the Castle" or "A Girl's Education."

"The Walls of the Castle" or "A Girl's Mental Life."

"The Masonry of the Castle" or "The Development of the Girl Through Work."

"The Windows of the Castle" or "A Girl's Spiritual Life."

"The Furnishings of the Castle" or "A Girl's Accomplishments that Make for Happiness."

"The Rooms of the Castle" or "A Girl's

Interests."
 "The Tower of the Castle" or "A Girl's Vision."
 "The Moat of the Castle" or "A Girl's Enemies."
 "The Consecration of the Castle" or
 "The Dedication of a Girl's Life."

Mrs. Evemeyer says, "I was supposed to be the counsellor on any phase of work the girls wished to talk to me about, but I was the gainer of many new ideas, new outlooks and the inspector of new worlds yet to be conquered."

THANKS FOR THE OLD HOME

Mrs. Allen K. Zartman

I AM thinking today of my childhood
 home,
 Nestled down at the foot of the hill,
 On memory's page no matter where I
 roam,
 I recall the picture of that dear old
 home;
 Touched by winter's frost and sum-
 mer's heat,
 Like a faded rose the cottage stands
 Under sheltering boughs, where elm
 and maple meet,
 And sturdy pines resist the winter
 storm.

Time has woven mosses on the shingles
 green,
 The windows are shattered and
 broken;
 I lift the door latch and steal quietly in
 To find it alone and forsaken,
 But time cannot efface that picture so
 dear
 As I look across the years I see
 Faces that I loved, and an unbidden tear
 Clouds my vision so I cannot see.

There's the old ingrain carpet, I thought
 it gay,

With its autumn leaves scattered
 around,
 And there a piano, a Chickering I say
 No better one then could be found,
 Its tones were so pure and delightfully
 sweet,

As I reverently touched it with care,
 And over and over those songs I'd
 repeat,
 Such as "Maggie" and "Robin Adair."

Twilight deepens round me and I dare

not stay,
 I'll steal across the violet sprinkled
 sod,
 By the old garden, where flowers
 bloomed so gay,
 Into the meadow where knee-deep
 clovers nod,
 To the old apple orchard where happy
 days,
 Were spent in gathering luscious fruit
 to store,
 For long winter evenings, and cold dis-
 mal days,
 What dear precious memories of home.

Still shines the light of holy lives across
 my way,

Like star beams scintillating at night,
 Each Christ-like memory drives me to
 think and say,

"Praise God for all He has given to
 me,

Dear Wonderful Savior, accept what I
 give,

From my heart with love and devo-
 tion,

With gratitude sincere, O help to live,
 Sending the light out unto others."

I call the old-time back, each long, happy
 mile,

At evening when my work is done
 I want the rays of God's eternal smile
 To glorify the setting of the sun.

Thanks, O my Father, for the joy of
 living,

For days of service in which I've had
 a part

Homeward I'll go to Heaven's Thanks-
 giving,

The harvest gathering of the heart.

Literature Chat

CARRIE M. KERSCHNER

A FORWARD step has been taken in the program material provided for the year. The women are following the suggestion that study classes be held during November and are ordering, in the usual number, the book "Peasant Pioneers," which deals with the Slavs in America. The price is 60 cents paper; \$1.00 cloth. "How to Use," 15 cents; Slavic Note Book, 25 cents. The book and helps are also used by the G. M. G. The material in the W. M. S. Packet (75 cents) is *not* based on "Peasant Pioneers," while the G. M. G. Packets *do* contain leaflets and suggestions for the use of the book.

Thank-Offering Material

The Thank-Offering Packet (25 cents) contains a sample of all material available to make your T. O. Service the success it should be. Invitations sell for 40 cents per 100; with envelopes 70 cents per 100. Announcement Cards 2 cents each, 20 cents per dozen. Thank-Offering Envelopes 30 cents per 100. Plays: "Gratitude and Missions" (5 characters and 4 children as visitors) 7 cents each. "Lower Lights" (6 principal characters, members of the Missionary Society, 4 girls, 1 boy, 1 Deaconess and 1 young woman) 15 cents each; 2 for 25 cents; \$1.25 per dozen. The Thank-Offering Service entitled "Living Links" sells for 5 cents each; 50 cents per dozen; \$2.00 per 100. This service is shorter than former booklets have been. On the cover is an architect's drawing of the General Hospital to be built in Yochow, China. The contents include a short worship service, Greetings from Mrs. William E. Hoy, Miss De Chant and Mrs. R. C. Zartman; the Songs "The Story that Never Grows Old" and "God's Way Is the Best Way for Me." In order to avoid disappointment be sure to order early.

Something new,—*"The Kingdom of Love,"* a Masque-Pageant on Farm and Cannery Migrants, requires 200 characters for presentation: 15 men, 42

women, 61 boys, 82 girls. The number may be reduced. Price 20 cents. NOT SENT ON APPROVAL. Splendid for presentation at the close of your School of Missions or for a Community Home Mission night. Local Missionary Federations should use this pageant in the Fall work.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

NOTES

Four Reformed girls from First Church, Los Angeles, accompanied Mrs. Evemeyer to Idyllwild Camp. The Camp is 5300 feet above the sea in the San Jacinto mountains. These girls made outstanding contribution to the life of the camp. Miss Jocelle Bush wrote the song for her tribe, Miss Marion Shaley wrote one of the winning camp songs, while the other two girls entered heartily into all the study and fun.

* * *

Mrs. Annetta H. Winter, General Secretary G. M. G. and Mission Bands, was ill with quinsy the greater part of August.

* * *

Readers of the June OUTLOOK OF MISSIONS will recall that Miss Alice Hill Byrne, Dean of Western College for Women, Oxford, Ohio, is spending the year studying and travelling in England. Rev. and Mrs. Edwin Warner Lentz, Jr., met Miss Byrne in London on their journey to Bagdad. Mrs. Lentz is a graduate of Western College for Women.

* * *

Dr. Ralph B. Seem, of the University of Chicago Medical Staff, formerly of Bangor, Pa., whose work in connection with the organization and equipment of the Rockefeller Hospital at Peking was noted in this magazine, recently had the thrilling experience of flying from Malino, Sweden, to Berlin, a distance that required from 8.45 A. M. to 12.30 P. M.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

PREPARING FOR THANK-OFFERING MONTH

AT your meeting in November, be sure to refer to the "Travelers' Aid"—a friend of the person away from home. Our girls should become better acquainted with this fine organization, which helps travelers in strange cities.

In conjunction with the W. M. S. and Mission Band, plans should be made for the service when the Thank-Offering gifts for the year are brought in. The special program should take place in November. Plans should receive careful and early preparation, so that the service may be impressive and worshipful. Mrs. Hendricks has written a lovely little Thank-Offering playlet, "The A. B. Y. T. Club," for the guilds. The girls will enjoy presenting this play. Bound in blue and gold, it sells for 15 cents at the depositories.

Have you been reviewing the objectives of the Thank-Offering? \$250 is used for work among foreign-speaking migrant women and children who work in canneries and on small fruit and vegetable farms (interdenominational). For your regular November meeting ask one of the girls to recite as a monologue the leaflet, "Mollie Nabriski of the Oyster Cannery" (packet). This issue of THE OUTLOOK OF MISSIONS contains a poem, "Canned Childhood," which can be used either at the regular meeting or at the open meeting Thank-Offering program. "Millstones," an authentic and interesting leaflet, containing little stories and poems, deals with the Child Labor aspect of the Migrant problem. "The Kingdom of Love," is an elaborate Masque-Pageant on Farm and Cannery Migrants. Copies can be procured from either depository.

The balance of the Thank-Offering is to be used for the erection of a new dormitory for Indian girls at Neillsville, Wis. Those of you who saw the motion

pictures of this school with its crowded condition realize the need for more room. Your Secretary, who had the pleasure of meeting Helen Stacy at the Mission House Conference and hearing her tell of the life at this school, can assure you that it is a privilege to help other Indian girls to the more abundant life that Helen has found at Neillsville. Do not forget that the July OUTLOOK OF MISSIONS contains several articles about our Indian School. We all like to give when we know the worthiness of the cause. As your Secretary I assured the Cabinet at the Dayton meeting that the Girls would give a \$5000 Thank-Offering. Please help to make the promise ring true.

* * *

New Guilds are reported at Amity Reformed Church, Meyersdale, Pa., and at St. James Reformed Church, Mt. Pleasant, North Carolina. We gladly welcome these 29 new guild members.

* * *

The recently organized Intermediate Guild of First Church, Canton, Ohio, enjoyed bathing, boating, picnic dinner and a peppy program at the summer home of Evelyn Dine, at Congress Lake. Four of these girls who attended the Missionary Conference, Tiffin, Ohio, testify "they have added vim in the work, and that the letters G. M. G. and the colors Blue and Gold have found a place in their hearts that can never be blotted out."

G. M. G. READING CONTEST

It is with pleasure that announcement is made of the victors in the three months' summer Reading Contest for the Guilds. Carlisle Classis, Potomac Synod, carried away the honors. Sallie Lindenmuth, of Numidia, Pa., having read books totaling 76 points and having written reviews of them, will be awarded a G. M. G. pin as the first prize. Second honors go to Nellie Long, of the Millgrove Guild, of the same Classis, who had 64 points. A G. M. G. pennant is the second prize.

The Millgrove Guild receives a copy of "The Land of Saddle-Bags," because

it had the highest average of points—29.8 per member. Millgrove G. M. G. and Numidia G. M. G. (23.8) are Honor Guilds. Great credit should be given these girls for their splendid record and also to Mrs. Levan Zechman, who is counsellor of both guilds. The Guild of Landisburg, Pa., Carlisle Classis, Potomac Synod, is also an Honor Guild, having 17.4 points average.

There were 57 contestants, of whom 5 were eliminated because they had not met all the requirements of the contest. Those standing highest besides the winners are:

Mary Rarig, Millgrove.....	60
Elsie Hoffman, Millgrove.....	53
Verna Beaver, Millgrove.....	50
Alda Rarig, Numidia.....	38
Emily Craig, Millgrove.....	37
Margaret Mielka, Salem, Toledo, O.,	34

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

THE TONGUE-CUT SPARROW

(A tale of Old Japan, written by Toyoko Yamagata, a student in Miyagi College, Sendai, Japan. The story was written for the Mission Band children of America.)

ONCE upon a time there lived an old man and an old woman in the country. The old man was a wood cutter, and every day he used to go to the mountains. He, who had a kind heart, kept a little sparrow which he loved and nurtured tenderly as a child, but the old woman was a cross-grained old thing and sometimes tormented the sparrow.

One very fine day the man went as usual to the mountains, the old woman was working in the garden. As the sparrow became very thirsty and hungry, it pecked at some paste with which she was going to starch her clothes. Then she flew into a great rage, and, holding the sparrow tightly, she cut the poor sparrow's tongue with a scissors. The sparrow cried and cried, "Chirp! chirp! help

me! chirp! chirp!" but she did not listen to its cry and let it loose. If the old man had been at home, such a cruel thing would not have happened to the sparrow. In the afternoon, when the old man returned home and found that his pet had flown away, he suddenly thought that some sorrowful thing might happen. He asked what had become of the sparrow. So the old woman told him all she had done to it. Now, the old man, hearing this cruel tale, was very sorry and said to himself, "Alas! where can my bird be gone? Poor fellow! Poor little tongue-cut sparrow! Where are you living now?" Soon he started to look for it, here and there, in the mountains, in the bushes, in forests and by the river, crying, "Mr. Sparrow! where is your home?"

One day at the foot of a hill he found a strange red cottage in the bamboo grove and when he cried, "Mr. Sparrow! where are you living?" the lost tongue-cut sparrow came out of the red house. He and the sparrow rejoiced together and thanked the gods for their mutual safety. The sparrow led him to the house. Indeed it was a very strange cottage, for it was made of bamboo. The roof, walls, and the pillars were all made of bamboo. The sparrow, after having introduced the old man to the sparrow's wife and children, set before him a fine table. "Please partake of this fare," said the sparrow and showed him an interesting dance called "Bamboo." At last as it was getting darker and darker, the old man said that he must say good-bye. Then the bird, offering him two wicker baskets, said he should carry one of them as a parting present. One of them was heavy and the other was light. "I am feeble and old, I will choose the light one." So saying, the old man shouldered the light one, and saying good-bye to the sparrow and his family he returned home.

When he got home the old woman scolded him saying, "You fool! where have you been all this time? Think of your age!" "Oh, my dear, don't be angry. I will tell you good news. Today fortunately I fell in with the lost bird,

and when I left it, the sparrow gave me this basket as a parting gift." When they opened the basket, lo and behold, it was full of gold, silver, precious stones and other shining things. "O my!" they cried together. When the old woman, who was as greedy as she was cross, saw all these things, she stopped scolding and clapped her hands with joy. "I will go and visit my dear sparrow," she whispered to herself and went out. At the foot of the hill she met the sparrow. "Well met! well met! I am very glad. How do you do, Mr. Sparrow? I have been longing to see you again." She flattered the sparrow with these soft words. The sparrow invited the old woman, too,

but said nothing about a parting present. So she said, "Good sparrow, I wish to have something from you in remembrance of my visit." The sparrow offered two baskets as before and the greedy woman chose the heavier one and returned home joyfully. She called her neighbors to her home and in their presence she opened the basket. Alas! all sorts of hobgoblins, elves and many other awful things sprang out of the basket and began to torment her. At last, weeping bitterly, she cried out. "I beg pardon, my tongue-cut sparrow. Please pardon me. I will behave myself better, so please spare my life, please."

(Continued from Page 459)

literary gifts left Baghdad for another city, where he had better educational advantages and where he could follow out his inclinations to become a Christian. "He declared himself desirous of learning Christianity and to be rid of all the foolishness of Islam."

More marvelous still is the other case. A young man who has the honored title and position of sheikh, and who, by the way, is also a shiah, called upon me lately to discuss Christianity with him. I saw that he was well read and a student of philosophy and religion. On his second visit, for he is coming weekly as an

inquirer, he brought with him a bundle of papers containing signed articles which he had written. He frankly tells me that he has lost all faith and respect for the religion in which he was brought up. He made a study of philosophy to find the truth, and then also made a comparative study of religions, studying Buddhism, Hinduism, Judaism, Christianity, and, of course, his own religion, Mohammedanism; and as a result of this study he has found the living principle of religion in Christianity, which, as he says, "is a religion that makes a man free, and is the highest in its ideals and the purest in its Founder."—*The Moslem World*.

(Continued from Page 447)

"weed of vicious criticism." Fortunately, a whole crop is seldom destroyed. Much good remains. So let it be with the For-

ward Movement. I prefer to rejoice in what it has done and what is still to be accomplished as the remaining crop is gathered and utilized.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of August

	1924			1925			Increase	Decrease
	Synods	Appt.	Specials	Appt.	Specials	Totals		
Eastern	\$1,329.22	\$736.11	\$2,065.33	\$929.21	\$285.83	\$1,215.04	\$850.29
Ohio	1,588.54	408.77	1,997.31	2,543.00	385.19	2,928.19	.....
Northwest	231.75	85.00	316.75	.....	116.80	116.80	199.95
Pittsburgh	1,550.00	75.00	1,625.00	364.76	.....	364.76	1,260.24
Potomac	2,144.34	265.00	2,409.39	1,017.98	953.58	1,971.56	437.83
Mid-West	57.74	100.00	157.74	536.29	30.00	566.29	408.25
German of East.	114.40	114.40	.....	5.00	5.00	109.40
W. M. S. G. S.	2,420.68	2,420.68	.....	2,276.98	2,276.98	143.70
Bequests	1,800.00	1,800.00	.....
Annuity Bonds	500.00	500.00	.....	500.00	500.00	.....
Miscellaneous	105.00	105.00	.....	90.00	90.00	15.00
Totals	\$6,901.64	\$4,809.96	\$11,711.60	\$5,508.04	\$6,326.58	\$11,834.62	\$3,016.41
					Net Increase	\$3,139.43	\$123.02

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April 21, 1925.



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I have read the book through with the greatest interest, and wish to congratulate you on the method of your treatment of the subject and the clear and appealing picture that you have put before your Church in this form.

Your method of grouping your facts into short and pithy chapters I know would be greatly appreciated by busy readers.

I hope that the book may have the wide circulation among your people that it deserves.

With kindest personal regards, I am

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The price, 60 cents, postpaid, is fixed with no idea of any profit, but solely for the good the book can do.

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Meetings,
Annual Board Meetings, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

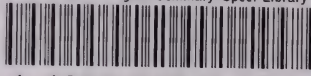
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